THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Sir James Jeans has written a book on *Physics and Philosophy* (Cambridge University Press; 8s. 6d. net) which will doubtless receive, as it well deserves, the earnest attention not only of students of the subject but also of that wide public who have been accustomed to look to the author for any knowledge they have gathered of the new physics and its implications.

In this new volume Sir James once again displays his happy knack of making things as plain as the nature of the subject will permit. At the same time much of this book will inevitably prove to be stiff reading to the non-mathematical mind. It is packed full of matter and so suggestive that another volume would be required for a worthy exposition of it. We can give only a few brief notes on points of special interest to our readers.

What has physics to do with philosophy? There was a time when philosophers of the idealist type felt they had no need of physics, nor indeed of any other science, for they believed that simply by the exercise of intellect according to the laws of thought they could best reach a knowledge of ultimate reality. That day has gone and all thinkers are now agreed that if we are to read the riddle of this mysterious universe we must begin at the beginning and lay the foundations of our system in some adequate understanding of the physical elements of which it is composed. Indeed, with the revolutionary changes which have recently taken place in physics, constituting it a new science, the physicists and mathematical thinkers have come to the front and are likely to hold the stage for many a day.

Sir James Jeans emphasizes the imperfection of all our knowledge, scientific as well as popular, an imperfection which can never be overcome. For we can only express our knowledge in symbols or pictures, but 'as the whole truth does not admit of intelligible representation, every such pictorial representation or parable must fail somewhere.' As he has said in a former book our picture of Nature is no more like the reality than the picture of a cow is really a cow. Once we have grown familiar with the picture of a cow we may easily forget that the picture is not in the same class of being as the living animal, but when Dr. Laws first exhibited the coloured picture of a cow to untutored Africans they shouted with derision at the idea that that little bit of coloured paper had any pretensions to represent a cow. Even so, one might imagine, would ethereal beings smile at the seriousness with which little humans regard Newton's gravitation or Einstein's relativity or Darwin's evolution as if they came within miles of being adequate pictures of reality.

It is well that this inadequacy of scientific knowledge should be emphasized by so eminent a scientist. For the popular impression too often is that scientific truth has a finality about it which poetic or religious truth has not. There are preachers who explain to their congregations that Scripture truth is merely symbolic, an attempt to express the inexpressible, as if this were peculiar to Scripture. But every expression of truth is symbolic—atoms, electrons, photons, and what not are all in the same category. As has been said, 'there is no more symbolism in St. John's vision of the New Jerusalem than there is in Bohr's picture of the atom or Einstein's theory of relativity.'

The older physics was based on the concept or picture of the solid atom which was taken to be the ultimate physical reality. The new physics has completely shattered this picture and all the inferences so confidently based upon it. With the splitting up of the atom physics has broken through into a sub-atomic world palpitating with energy and wrapt in fathomless mystery. Out of that hidden world there leap up into our ken spurts of energy or undulations or whatever we may clumsily call them which make all the mighty wheels of this old world revolve. Here is Nature's secret workshop into which we may never hope to penetrate. All we can do is to watch the sparks as they fly upwards, and as these sparks are disconnected, so far as our perception of them goes, we have no right to say that one is the cause of the other. In other words the locus of causality is hidden in that sub-atomic world and

our theories of causality are thrown again into the melting pot. The most we can do is to draw inferences from the average behaviour of vast masses of these energy-packets. We have to confess with Eddington that 'something unknown is doing we don't know what.' To the religious mind this is nothing novel, for from of old philosophers and poets, prophets and apostles have been saying with St. Paul, 'how unsearchable are his judgments and his ways past finding out.'

This sub-atomic world must be held to be non-material. Its constituents have none of the qualities which belong to material substances as we commonly define them. There is no solid nucleus at the heart of the atom and the motions or influences which emanate from the hidden heart of it cannot be expressed in terms of matter. This is in the highest degree significant, and accordingly it has been seized upon as a conclusive proof that the old materialism is dead or at least on the way to extinction now that it has been driven out of its last stronghold in the solid atom. Sir James JEANS is more cautious and contents himself with saying that 'matter and materialism need to be redefined in the light of our new scientific knowledge. When this has been done, the materialist must decide for himself whether the only kind of materialism which science now permits can be suitably labelled materialism, and whether the ghostly remains of matter should be labelled as matter or as something else.'

Heisenberg has shown that it is impossible to determine with accuracy at one and the same time both the position and the speed of the electron, and this principle of indeterminacy, as it has been called, has given rise to wide and eager discussion. It has been held to provide a new charter for the doctrine of the freedom of the will. But this is too hasty reasoning. It is an obvious fallacy to infer that because the position and speed of the electron cannot be determined *by us* it is therefore in itself indeterminate. Heisenberg made no such inference. He held that the electron like all other physical events is rigidly determinate. JEANS points out that with full knowledge of the principle of indeterminacy the majority of physicists to-day are determinists. He quotes the opinions in this connexion of Einstein and Planck. Einstein is certainly uncompromising in his opposition to free-will, but with Planck it is different, and JEANS has hardly done justice to his view. For Planck, while firmly holding the doctrine of a 'strictly law-governed universe,' holds with equal firmness the invincible consciousness that our wills are free. He argues at some length that the two beliefs are not incompatible. This is very much the position of the Westminster divines who held that God's eternal decree, ordaining whatsoever comes to pass, offers no violence to the will of the creatures. JEANS' conclusion is that the problem of free-will, like the problem of causality, is in need of a new formulation. 'The classical physics seemed to bolt and bar the door leading to any sort of freedom of the will; the new physics hardly does this; it almost seems to suggest that the door may be unlocked—if only we could find the key. The old physics showed us a universe more like a prison than a dwelling-place. The new physics shows us a universe which looks as though it might conceivably form a suitable dwelling-place for free men, and not a mere shelter for brutes—a home in which it may be at least possible for us to mould events to our desires and live lives of endeavour and achievement.'

All this is welcome so far as it goes, but JEANS might fitly have reminded his readers that he was confining himself strictly to the data provided by physics. He would be the first to agree that physics alone can provide no adequate basis for philosophy which must be a synthesis of the data provided by all the sciences. This mysterious universe is no more to be understood by a study of the indeterminate jumps of ghostly microbes than by the endless knocking together of infinitesimal billiard balls. As for determinism, when a determinist is found who really lives and thinks in accordance with his creed, who sees no difference between virtue and vice, who has ceased to praise or blame, who finds duty meaningless and all human striving vain, then we may begin to speak of the possibility of rooting out from the mind of man the ineradicable conviction that his will is free.

The present war, even more than the last, has thrown rival political ideologies into relief; and it is frequently affirmed that the movement early last century of the German Idealism, and more especially the Hegelian view of the State, has been greatly responsible for Europe's plunging into war once again.

In our October issue we gave an account of Dr. Herbert MARCUSE'S exposition in 'Reason and Revolution' of the relation of the Hegelian dialectic to Italian Fascism and German National Socialism. According to this writer, Italian Fascism, if paying lip-service to Hegel, has no real connexion with the Hegelian dialectic; while German National Socialism was a revolt against the Hegelian dialectic.

It seemed to us that a good case was made out in that book for this correction of a prevalent view as to Hegel's influence upon political theory. Our impression on this point is confirmed by some references to Hegel in a still more recent book, an autobiographical narrative and commentary by a well-known Scottish philosopher, published posthumously—*John Henry Muirhead* (Allen & Unwin; 15s. net).

The book is edited by Professor John W. Harvey of Leeds University, and is described as composed of 'Reflections by a Journeyman in Philosophy on the Movements of Thought and Practice in his Time.' Many of its pages are reminiscent of Muirhead's life at the Universities of Glasgow, Oxford (Balliol College), and Birmingham. It is in a chapter entitled, 'In War Time,' that the aforesaid references to Hegel may be found.

It is recalled that during the last war the German idealist philosophy in its development from Kant to Hegel was blamed as a strong factor in the formation of the spirit out of which the war arose. But Muirhead challenges this position, defending not only Kant against the blame but also Fichte and Hegel. Here we shall call attention to his defence of Hegel.

Hegel held that the modern State is a 'world that the spirit has built for itself.' It is indeed the highest habitation of the spirit in the temporal sphere. It is 'the footstep of God upon Earth.' It draws its strength not from the bayonets of its army, but from the sense and consciousness of its citizens that in its interests their own interests, both secular and spiritual, are included.

But it is to misunderstand the Hegelian dialectic to think that in Hegel's view the State was God's last footstep upon earth. It was not to the national State that the ultimate judgment of right and wrong was committed. As Schiller said, 'The history of the world is the judgment-court of the world.' God has not decreed that the most powerful must rule and must for ever rule. The right of force and the force of right are two different things.

In his inaugural lecture on his appointment in 1816 to the Chair of Philosophy in the University of Heidelberg, Hegel used these words: 'Now that the German nation has redeemed itself by the sword from the worst of tyrannies, and regained its nationality—the foundation of all higher life—we may hope that besides the Kingdom of this world, on which all thoughts and efforts have been hitherto concentrated, the Kingdom of God may also be thought of; in other words, that besides political and other worldly interests, science and philosophy, the free interests of intelligence, may also rise to newness of life.'

We suppose such words might be used by Hitler in the event of a German victory. He would seek to persuade the world that Germany had been subjected before this war, as before the war against Napoleon, to 'the worst of tyrannies.' He would also declare nationality regained to be 'the foundation of all higher life.' But if Hegel was at all obsessed by the rejuvenated glory of the Prussian State, Hitler would be immeasurably more so. He would have no thought or concern at all for the principle of nationality except as embodied in the German nation.

It is not surprising to learn from Dr. Herbert Marcuse that the Germans, so far from quoting Hegel in support of the conception of the authoritarian State, and regarding him with for example Walter Lippmann as the source of the ideology of Fascism and National Socialism, repudiate him for his humanitarian ideals, for his upholding the right of humanity as against the rights and claims of the nation. We may hear little from Hegel of the great society of mankind, but the thought of it is enshrined in his idealistic philosophy.

The Dean of Lichfield, Dr. Iremonger, in a recent broadcast, singled out *The Faith That Must Offend*, by the Rev. Joseph McCulloch (Hodder & Stoughton; 6s. net), as a significant book of the times. And it certainly is a rather startling performance. It is a survey of the religious situation, with an analysis of our resources, a definition of the issue at stake in our conflict, a clear indication of the enemy, or enemies, we have to meet and a call to exercise a creative faith. That is a comprehensive programme, but Mr. McCulloch takes it in his stride.

We might begin with the enemies. We are engaged in a battle for the Christian cause, a Christ-ruled world. And our first enemy is what may be called vested interests. Mr. McCulloch calls them the 'wolves.' They stand for the competitive system of *laissez-faire*. 'Competition is natural. Without it there would be no incentive.' This is the source of much of the evil and misery of our time and must be destroyed if we are to have a Christian social order.

Our second enemy is the 'sheep.' They are the great crowd of uninstructed, materialized, dull,

and stupid people who are easily swayed in the wrong direction by skilful leadership. It was they who made Christ's crucifixion inevitable. The wolves nailed His hands and feet, but it was the sheep who called 'Crucify Him,' that propaganda-logged, sub-human multitude who, though they stood most to benefit by the love of Christ, and needed Christ more than any, could vote only as they were told to vote when Christ was made a political issue. So to-day.

The third enemy is the 'righteous.' These are inside the Church, and the chief foe of the Church is within it. Mr. McCULLOCH includes quite a number of people in this rubric. First the ecclesiastics, whose preoccupation with material interests is, on the whole, a disease of the clergy. Then the clerical bureaucrats whose concern is administrative machinery. Then the theologians who are taken up with mental acrobatics and intellectual finesse. Then the orthodox who defend the correct jargon of religion. And, finally, the 'success' jobbers, who equate the effectiveness of Christ's religion with the number of communicants and the extent of the subscriptions gained.

These are the enemies, and they all stand in the way against the achieving of a social, religious, and economic community good. What are our resources to meet this formidable combination? Well, the Church may be counted out according to Mr. McCULLOCH. It is not among the effectives. It is too preoccupied with its own survival and privileges. The clergy, in particular, are of little use in the pursuit of our main aim, the building of a Christian social order wherein must be the fullest possible development of individual personality in widest and deepest fellowship.

Nor is the common man to be relied on. Mr. McCULLOCH'S opinion of 'Mr. Bull' is very low indeed. Certain things have happened to him. He has been industrialized, to begin with. Then he has had all kinds of improvements in his lot that have made him a materialist, a complacent materialist. Further, nothing has brought him more ill than State education, with its ill-digested bits and pieces of 'knowledge.' And the disintegration of Mr. Bull has been completed by the Press, the Radio, and the Film. His being has been softened and sapped. Can this mass-produced, comfort-loving, peace-at-any-price, reasonless nobody be from the loins of men who in the past were free, strong, pious, and principled?

No. If we are to have recruiting depots for this campaign they must include what may be called the old regulars and the new battalions. And here Mr. McCULLOCH finds himself hampered by the fact that he has already excluded nearly everybody who might be available. But there are old regulars, a small body of clergy who have not bowed the knee to Baal. And there are Christian schoolmasters, Christian doctors, Christian miners. These might be organized in their trades or professions. At the moment we must be learning who are on the side of Christ, who in the whole community are seeking the Christian aim in the order of human society, and who will strengthen their own and our faith in the testing days that are upon us.

For it is faith we need. And it is faith in the real gospel, which is not an easy gospel. It does not offer quick results. It offers 'blood and tears.' The way of faith is painful, uphill and slow. It does not gloss over realities. It begins with a definite belief in the Fall of Man. It regards man as a being who is nothing apart from God, and is only a possible something by the grace of God in Christ. Without this, man's human outlook is dark and hopeless. It is this double conviction that is the heart of creative faith, that man is fallen and that God in Christ is his only salvation. It is a hard gospel and asks so much from us that it is Mr. McCULLOCH'S belief that it is seldom preached anywhere to-day.

Also it must offend because of what follows from it. For one thing in a Christian social order there must be nothing that hinders the fullest personal life of every man in social fellowship with God and man. For another thing there must be the things worth while, creative work, creative leisure, secure human relationships. Our past systems have not given us these things. And there are many who will not tolerate such things because they will mean loss or sacrifice or surrender of profit and privilege. But Christian creative faith, which humbles us and exalts God, and which demands that we pursue the things that are worth while, can give us these things. And despite poor Mr. Bull, and the Church and Privilege, Christian faith may and will achieve them. Is there overstatement in Mr. McCULLOCH'S presentation of the position to-day? Undoubtedly. But the underlying challenge is one that must be faced.

Reconstruction Problems.

XIII. The Christian in Politics.

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Both the professional politician and the Christian sociologist are agreed that there is a place for the Christian in politics. They disagree, however, as to where it is.

I.

The professional politician is apt to assume that Christianity is primarily, perhaps solely, a school for the production of the personal virtues and graces. Professing and practising Christians should be, and to some extent are, loyal, sincere, zealous and unselfish. But these are precisely the virtues which the professional political leader desires to see in his followers. Thus, in his view, it is for the Church to produce a high quality of personal life while it is for him to provide the political objectives and policies in relation to which the Christian citizen can exercise and display his loyalty, sincerity, zeal and unselfishness. If this is true, Christian citizenship consists in rowing industriously and unremittingly in someone else's boat.

The Christian sociologist takes a very different view. While it is certainly true that Christianity produces a heightened, and indeed inspired, quality of personal living, its primary work is a widening of our mental and spiritual horizon. In revealing to men the truth about God, about their own nature and destiny, and about the origin and purpose of the world they live in, the Gospel reveals to them at the same time true objectives (true in the sense of appropriate to their being) which they must seek, corporately and personally, here and hereafter, if they are to be true to themselves. The revelation of the purpose of all human life which they find in their gospel also provides Christians with a standpoint from which they must analyse and judge all ways of corporate earthly living, political and economic institutions as well as moral and social conventions. If Christianity inspires persons it is equally true that it sets before them a vision, a vision which must determine the direction of their strivings. Indeed, in the last resort it must be said that Christianity only inspires because it provides such a vision. Revelation works upon the mind as grace upon the will. Just as the Church is the sphere of redeemed living, so is it the sphere of redeemed thinking. The inspired wisdom of Christendom is one which can and does display its power by illuminating each and every phase of human intellectual activity. Thus for the Christian sociologist the Christian in politics will be distinguished by his insight and choice of political goals as much as by his moral integrity.

In passing, it may be pointed out that the stock criticism levelled against the preacher and the theologian when they concern themselves with economic and political themes is one which has very serious and far-reaching implications. When it is said, as it is being said at this very moment of the Archbishop of Canterbury, that Christian thinkers and leaders who treat of sociological subjects are straying into realms in which they lack the necessary specialized knowledge and training, what is really criticized is not so much Christian sociology in particular as democracy in general. If economic and political issues are to be made closed preserves for a small caste of specialists, then the major premiss of democracy, the competence and duty of the citizen to consider and resolve upon such matters, is by implication denied. The present Archbishop of Canterbury is not only an Archbishop; he is also a citizen and a voter. It would be monstrous to suggest that he can be at the same time politically incompetent as an Archbishop and politically competent as a voter. If the Archbishop of Canterbury with his widely recognized ability and acumen has no right to voice his views, or even to have any views on the political and economic problems which confront us, what right has poor little John Smith?

II.

The intellectual point of departure of the Christian in politics is the doctrine of man. Human nature is designed and equipped by God for the fulfilment of a specific rôle and function here on earth and for the attainment of a specific supernatural destiny hereafter. Man is made for the service of God on earth and the vision of God in heaven. All his innate gifts, capacities and needs are provided solely for the purpose of enabling him to fulfil these two designs—which are indeed so completely bound up with each other that they would be better described as two aspects of one single design. But man is fallen. He is no longer capable of spontaneously expressing his true

nature. His life no longer flowers of itself in the fulfilment of his eternal destiny. Apart from Divine intervention in Christ he has lost the power to maintain a way of earthly life consonant with his true nature and to enter into that eternal intimacy with God for which he was created. In other words, apart from Divine intervention in Christ man is less than himself, and his *de facto* way of life reflects his true nature only in a partial and distorted fashion. Hence the truth about man is not revealed to us in earthly experience, in introspection and social intercourse, in such humane sciences as history, sociology and psychology. These only reveal to us the truth about fallen man, about man as he becomes when his sins estrange him from himself. It is in Christ, in whom dwells all the fullness of the manhood, that we see the nature of man perfectly expressed and the destiny of man utterly fulfilled. If we would know what manhood is we must look at Him ; if we would experience what manhood is we must cleave to Him. When Pilate cried out, ' Behold the man,' he was ignorantly giving prophetic voice to what was to become one of the most profound affirmations of Christian theology.

But if the Fall has wounded, enfeebled and confused the life of man, it has not radically altered his constitution. The Fall is not more potent than the Creation. Man is still fully equipped to be and to become what God meant him to be and to become. The Fall has neither added to nor subtracted from the sum total of human potentialities. The life which God meant him to live is still the only natural life for man. No alternative way of life which in his sin he invents for himself can either satisfy him or maintain itself through history. It is an essential characteristic of fallen man that in his unredeemed state he is incapable of harmonious and satisfying self-expression. It is therefore useless to take man as sinner for our point of departure and endeavour to invent a way of life in which he will be able to live peacefully and happily. Abiding peace and profound happiness are foreign to the essential condition of fallen man, who is torn by internal conflicts which cannot be denied their tragic external manifestations.

The Christian thinker, therefore, bases his politics on man as he really is, on what God intended man to be and designed man for rather than on that half human half sub-human hybrid which man has become through sin. He begins with man's destiny and his elementary needs and characteristics, regarding them as indestructible elements in the being and life of man, and seeks a way of social and personal life in which they can be more adequately fulfilled and expressed. Social institutions are transitory but human nature has a certain permanence. Yet politicians and social reformers tend to assume the opposite hypothesis. They suppose that it is possible to fit men by nurture and training into an existing or proposed social order. Thus the aspiring Utopian will cry out that he needs a new kind of man to live in his new society. But this is to deny the essential philosophic basis of any proposals for social reform or revolution whatsoever. If it is possible to conform human nature deliberately to the requirements of the social structure, then surely the simplest and most economic proceeding would be to conform human nature to the existing structure. It is only the fact that the existing social structure outrages human nature, estranges man from himself and sunders him from this destiny, that compels us to seek its radical transformation. Hence the social structure must be made to fit human nature, for human nature can never be made to fit the social structure.

Here then is the Copernican revolution which the Christian sociologist would introduce into political thought. ' What is man ' ? The Psalmist's question is the beginning of political wisdom. It is useless to commence our political thinking by asking what kind of social structure is in tune with prevailing economic tendencies, what kind of society would be economic and efficient, or what kind of society would satisfy the sophisticated tastes of technically specialized men, architects, engineers and the like. Rather we must begin by asking what kind of society would conform with the being of natural man, would best dispose him, if he would, to be what God means him to be here on earth and to become what God means him to become in Heaven.

III.

It is clearly impossible, within the compass of this present article, even to enumerate all the political and economic proposals which would appear to be desirable once this point of view has been adopted. It will perhaps be more useful to provide a few illustrations and examples of the manner in which this type of political thinking proceeds. We will therefore select three undeniable human characteristics (undeniable, that is, by any Christian) and briefly consider some of the economic and political consequences of taking them seriously. The three affirmations about man with which we will concern ourselves are as follows : (*a*) Man has a complete physical nature. (*b*) Man is a rational and morally responsible being. (*c*) Man is by nature the steward of the material creation.

(*a*) *Man as a physical being.*

If it is true that man cannot live by bread alone, it is equally true that he cannot live without

any bread at all. Christians misunderstand the doctrine of the Creation if they underestimate the importance of physical need. Certainly some creatures are more excellent than others; nevertheless, all creatures are excellent in their own degree, because God made them and purposed a unique purpose in each of them. It is man's physical need, his unescapable dependence upon Nature which most unanswerably convicts him of his creatureliness and reveals his dependence upon God. Nature generously makes it possible for men to live whilst sternly and rigorously disciplining them for their own good by making it necessary for them to work in order to do so. Rightly understood, then, man's physical needs are indicative of his true spiritual condition.

But if, in the Providence of God, Nature is designed to satisfy the physical needs of men with the necessities of earthly existence and to impose upon them the healthy discipline of work, what are we to say of social orders which contradict this design by glutting the lives of some with frivolous luxury and idle leisure while condemning the mass of mankind to toil in unrewarding poverty? Let Nature do for man what God meant it to do for man. Let it leave no man unfed and let it exempt no man from the wholesome stimulus of honest labour. It is a strange paradox that left-wing political thinkers, who have rightly discerned the wholesomeness of work and the superiority of the 'worker' to the mere leisured idler, so often conceive of their ideal state in terms of precisely that leisure which they condemn whenever they are presented with it here and now. This is because the fundamental error of the political left is its failure to be revolutionary enough. It takes over from its political opponents that materialistic and purely economic conception of the good life which is the most characteristic of modern assumptions. Hence the obsession of most political reformers and revolutionaries with the myth of mass prosperity. This is a legend which blindly ignores what is perhaps the most sinister development in the contemporary history of man, the erosion of the soil, the destruction of the earth's resources by the recklessness of human greed. The extent and velocity of this melancholy process counsels us to abandon once and for all the myth of mass prosperity. Not mass prosperity but universal justice, purchased if need be by a revived simplicity of life, should be the slogan of those who seek to reconstruct our shattered civilization. Man cannot live by bread alone. Man cannot live without any bread at all. The experience of soil erosion should teach us a new truth fit to be set beside these more familiar postulates. Nature is designed by God to provide man with sufficient bread but not too much. Our too reckless modern materialists have neglected the essential rôle of the cardinal virtue of temperance in personal living and world politics.

(*b*) *Man as rationally and morally responsible.*

The Christian doctrine that man is free by nature is the basis of true democracy. The demand that man should be free politically is in essence the demand that our social institutions and political authorities should recognize that he is free in fact. Well-intentioned people as well as evilly-disposed persons are apt to dislike human freedom, for human freedom is capable of abuse and can result in sin as well as sanctity. Hence the dislike of freedom, usually implicit in the actions of philanthropists and social reformers, although rarely admitted by them. They are most at home with mechanical and impersonal compulsory schemes for doing good to human beings and doing it under as drastic conditions as possible. This is because their concern is to do men good rather than to make them good. They pity men and want to see them happy. The Christian, on the other hand, loves men and desires above all that they should become themselves, free and self-governing, responsible for their own lives and actions before God and man. He knows that sin implies the abuse of freedom but since God did not deprive man of freedom after the Fall he is not willing, like the social reformer, to deprive men of their natural responsibilities in order to provide them with a comfortable servitude in a benevolently planned Utopia.

Christian democracy cannot be satisfied with mere political freedom. Inevitably most men are more concerned with the life that goes on in their own homes, localities and places of work than with the life of the nation as a whole. The affairs of the home, the immediate locality, and the place of work provide the setting of the major part of a man's life. It is essential to true democracy that a man should carry his native freedom with him into these three spheres. How free is the family to live its own life and shoulder its own burdens? How independent of central authority is local government? To what extent are employees in a position to take a responsible share in the government of the industrial enterprises which employ them? These are three test questions for any community which claims to be a democracy.

The Christian in politics is thus a confirmed pluralist. He knows that the total life of the community is a much bigger and wider thing than the State, indeed all the activities which are most indispensable to the life of a community are as a matter of history older than the State and, of course, in simpler form, would be capable of surviving its destruction. Thus he will resist all

those prevalent political doctrines and proposals, totalitarian in character whatever their protagonists may call themselves, which persistently call upon the State to exceed its office and make itself responsible for human activities which men ought by nature freely and spontaneously to do for themselves. The State is called into being in order to regulate, co-ordinate and protect the increasingly complex activity of an expanding society. Its natural rôle is analogous to that of the traffic policeman on the crossroads. But what will be the result if the policeman, despairing of his ability to regulate the traffic, insists on driving each vehicle himself ?

From this standpoint all forms of socialist and totalitarian doctrine are seen to be contrary to the natural law. They ignore the distinction between the State and the community and they fail to understand that the latter is essentially a community of communities, a federation of spontaneous human groups and activities, over which the State is indeed called to preside but for which it cannot substitute itself without violating its own nature. On the other hand, old fashioned and anarchic economic individualism commits the opposite error of making the State too weak to perform its proper regulative functions. Christian sociologists are being led to the view that the proper organ of social regulation is the financial system and that if the State were given control of the creation of credit for industrial and social purposes it would be unnecessary to demand for it the control of anything else.

(*c*) *Man as steward of the material creation.*

The reality and responsibility of man's stewardship of Nature is revealed in the fact, already touched upon, of soil erosion with its grim warning that intemperate stewardship may well produce world famine. According to Christian doctrine, God is the only property owner in the absolute sense, but the care and administration of the earth's resources is entrusted to man, the mediator between God and things. The exercise of this stewardship is an essential human function and a man who is precluded from exercising it is deprived of an authentic human right. It is essential to stress that this stewardship must be a genuinely personal activity. It cannot be delegated to what the more benevolent brand of totalitarians call ' the community,' by which they mean the bare totality of existing individuals represented in practice by the State. This community is a mere fiction. The reality consists of persons and groups of persons associating either spontaneously (*e.g.* in friendly societies) or by nature (*e.g.* in families). The personality of individuals and the individuality of groups must not be submerged in the abstract and impersonal comprehensiveness of ' the community.' There should be something in the life of every person and every group for which he is responsible, or they are responsible, before God and man. It is not least among the sins of modern society that it has turned the mass of mankind into wage-earners and dole-receivers and made it impossible for them to know and enjoy the freedom, responsibility and moral discipline which accompanies the ownership of property.

The Christian in politics will thus be moved to demand a much wider dissemination of property than has at any time prevailed in the modern world. His insistence that there should be property for all is far more revolutionary than the dogmatic socialist view that no one should have any property at all. (Socialism was born in a world in which very few people possessed any property to speak of and it has done no more than demand, in the interests of logical consistency, the abolition of the few remaining exceptions to the general rule.)

This does not mean, of course, that there are not certain enterprises which are best administered by the Government, or at all events, by some national corporation subject to public control. In many cases such methods of control and administration would be regarded by the Christian as infinitely preferable to the rather impersonal and irresponsible type of industrial ownership made possible by the invention of the limited liability company. Granted that public control has its legitimate sphere, it remains true that a man without property vested either in himself, or in his family, or in some group to which he has freely joined himself, has missed an essential and most salutary human experience.

How can we hope to give effect to such a slogan as ' property for all ' ? A solution of this problem could be sought in various ways. It would appear that a large scale revival of agriculture will in any case be essential in the post-war years. The Christian in politics, regarding agriculture as a wholesome and stabilizing element in the national life, will welcome this necessity and hope that such a revival will call into being a new class of small-holding peasant cultivators. Greater participation by industrial employees in the management and administration of the enterprises which employ them would have a similarly wholesome effect. Lastly, such proposals for financial reform as envisage the payment to every citizen, as an undeniable right, of ' a social dividend ' representing his share of the fruits yielded by the productive power of the nation as a whole would seem to imply a universal dissemination of that type of

property which is most characteristic of a money economy-purchasing power.

The above provides nothing more than a bare summary of some of the larger and more interesting objects which can be seen clearly from a particular point of view. This type of sociological analysis and political prescription is of interest to the Christian because of its claim to be rigorously theological not merely in its intellectual foundations but equally in its method of procedure. It is of interest to the ordinary citizen, whether he is a Christian or not, because it at least endeavours to put before him what at the present time the average man wants more than anything else—a valid alternative to the dreary prospect of being engulfed in some vast, planned, social order rigorously purged of all personal and group initiative. It is such a totalitarian order whose advent is being hailed by all our modern prophets, whether of right or left, and the ordinary citizen may well respond with thankfulness to the Christian sociologist who tells him that such a monstrosity is not only undesirable (he knows that already), but that also, far from being inevitable, it is mistaken in conception and would certainly prove utterly self-destructive in practice. Christendom, if and when it comes, may well be less comfortable than Utopia, but it will be a very much better place to be human in.

Literature.

A SURVEY OF MINOR RELIGIOUS BOOKS.

(*a*) *Apologetic.* Father D'Arcy's writings are always attractive because they are always competent and sincere. In his latest book, *Death and Life* (Longmans; 5s. net), he goes over most of the ground, dealing mainly with three points: what may be called the necessity of immortality, what men have guessed about the future life and what Christianity teaches about it. By Christianity he means the Roman Church. 'According to Christian doctrine, all those who die in the grace of God are destined for infinite happiness in Heaven. They may, however, have to be purified and suffer the temporal punishment, not yet paid for sin, in Purgatory. Those who die at enmity with God are damned for ever in Hell.' A good deal of the book labours to support these assertions. But its real merit is to be found in the extremely able discussion of the reasonable grounds for asserting that the soul is immortal in which he meets the materialistic assertion that the mind is a function of the body. Here Father D'Arcy is at his best. The Bishop of Barking has published a book of short essays on *Our Faith* (Skeffington; 7s. 6d. net). There are twenty-one of them and they are sensible, thoughtful, and persuasive statements of the nature and grounds of Christian belief. Faith and Creation, Faith and Criticism, Faith and Ethics, Faith and Churchmanship are some of the topics in this helpful manual. It would be a good book to present to a catechumen. Canon Cockin of St. Paul's has published the broadcast talks which followed a previous series, 'Three Men and a Parson.' That series brought a deluge of questions and criticisms which the Canon answers in *Religion and the Modern Mood* (S.C.M.; 9d. net). The critics suggested that parsons don't practise what they preach and in any case are not out for truth but to keep their end up, and also that all this 'God-business' is irrelevant to actual life. What difference does it make after all? I suggest that all parsons should read Canon Cockin's straight talks. They will get good matter for 'sermons to the times.' In *The Philosophy of Love* (Williams & Norgate; 7s. 6d. net) Miss Dallas Kenmare contends that the secular view of the divinest of human emotions lies at the root of sin, suffering and disease, while, conversely, an understanding of its true nature brings health and joy. She is also concerned to establish the imperative need of a religious background and the almost equally pressing necessity for an understanding of the philosophy of love. Eros without religion is dangerous, while religion without the life-giving influence of Eros is weak and ineffectual. Mr. R. H. L. Slater, of the Judson College, Rangoon University, has published a series of *Letters to a Non-Christian* (Epworth Press; 1s. net). The recipient of the letters is interested in Christianity but finds it difficult to understand the Christian view. This is explained, briefly and simply, in letters on such subjects as: Is there a God? A Personal God, The Problem of Suffering, The Need for Christ. The book is intelligent and suggestive.

(*b*) *General. The Church, Peter, and Good Friday*, by Dom Bernard Clements (S.C.M.; 2s. net), indicates, by its rather clumsy title, its varied contents. There are four lectures on The Church, clear and broadminded, explaining the title of the Church to be called 'One, holy and catholic.' Three lectures deal with the training of an Apostle (as exemplified in the case of St. Peter). And there are four admirable chapters on the Cross and its significance. The booklet is very attractive—simple, clear, and edifying. In January Mr. Stanley Unwin contributed to a magazine an article on *The Status of Books* (now published as a pamphlet by his own firm). It is really a plea against the rationing of books on the ground that this war is one of ideas, and books make all the difference. In *The Christ of the*

Future (Heffer; 1s. net) Mr. John S. Hoyland traces the influence of Christ on the development of our common life. An admirable collection of discourses by the Rev. W. K. Lowther Clarke is called *Teaching Sermons* (S.P.C.K.; 4s. net). This book will help a little to remove the reproach that the pulpit does not teach sufficiently. The sermons follow the Christian Year, and, though they are short, they really justify their title. Mr. Clarke gives three reasons for publishing: one, that other preachers may learn something even from him; two, that lay readers need material for their pulpit work; and three, that invalids may like to have a book of sermons covering the whole year. I may add another: that these sermons are in themselves well worth publishing. In *The Christian and Warfare* Mr. Robert Walker examines, and rejects, intelligently the pacifist position. The author publishes this pamphlet at the price of 3d. *Britain's Secret Weapon* ('A London Journalist' Publishing House, Worthing; 1s. 6d. net), by Mr. Newman Watts, explains that the secret weapon is prayer —not prayer for safety but prayer of dedication. In response to frequent requests for a handbook on how to proceed in the Christian life Mr. H. A. Evan Hopkins has written, for the Inter-Varsity Fellowship (who publish it at 1s. 6d. net) a small book, *Henceforth*. How God provides for the need of any who wish to live this good life is the theme of the book. It is informed by the evangelical outlook and spirit, and will prove helpful for its declared purpose. *The Testing of the Master*, by the Rev. T. G. Wallace, M.A. (Franks-Haygarth-Mitchell Ltd., London, Canada) contains a series of good sermons on our Lord's temptations. A very attractive book, outwardly and inwardly, is *From the White Cottage*, Letters in War Time, by Mr. Sydney Walton (Epworth Press; 5s. net). The letters are written in graceful language which admirably fits the spirit of the book. It is pleasant and helpful to read such an expression of courage and mental peace and to meet one who is able to offer a satisfactory interpretation of life. The Epistle to the Ephesians has found a helpful expositor in the Rev. W. M. F. Scott, M.A., Chaplain of Wycliffe Hall, Oxford. His studies are issued under the title, *The Hidden Mystery* (Lutterworth Press; 1s. 6d. net). These excellent studies, written after the method which Bishop Gore made so acceptable, will be found a most suggestive guide to the study of this profound letter. It can be unreservedly commended for its light on Ephesians, and also for its guidance on questions which are as vital to-day as in St. Paul's time. A poignant and at the same time heartening book, which contains the inside story of the Christian opposition to Nazi doctrine both in Germany and in the occupied countries, has been compiled by Miss Elisabeth Castonier under the title, *The Eternal Front* (James Clarke; 3s. 6d. net). Miss Castonier, who is a well-known playwright and journalist, has collected and translated from the original documents evidence of the stubborn struggle which the Christian churches are waging against Nazism. Germany, Austria, Czechoslovakia, Poland, Holland, Belgium, Denmark, Norway, and France are all represented in this brave record. The little book cannot be too well known. *The National Average*, by Mr. Alexander Miller (The Shadwell Group; 3d.), is described as 'A Study in Social Discipline.' The idea is that we should not spend above the average sum needed by our condition and circumstances. We are told plainly what this involves. *A Detection of Aumbries*, by Dom Gregory Dix (Dacre Press; 3s. 6d. net), is really about Reservation. It is not a plea for any particular usage, but a history of the practice of Reservation. The title is explained by the fact that the Sacrament is sometimes reserved in an aumbry, or enclosure in the wall of the church. There are some fine illustrations of aumbries and the text is a careful and learned account of the different usages.

(*c*) *For Youth.* *The New Britain We Seek*, a study outline issued by the Youth Committee of the Commission of the Churches (Lutterworth Press; 4d.), is a thorough piece of work on familiar lines. *Outline Addresses for Preachers and Teachers*, by the Rev. J. W. James (Independent Press; 1s. net), and *In the Garden of the Lord*, wayside talks where Jesus lived, by the Rev. F. W. Galpin, Litt.D. (S.P.C.K.; 2s. 6d. net), are sermons for children. *The Cool of the Evening*, by Mr. Horace Horsnell (Hamish Hamilton; 6s. net), tells, as a fable, the story of Adam and Eve 'from their point of view.' *Six Scenes for Acting in Mime* (Carey Press; 7d.), and *Bible Plays for Little Players*, by Mr. A. S. Westley (S.P.C.K.; 2s. 6d. net), are exercises in the dramatic form of expression, well worth consideration. *In God's 'Royal Navy'* is a short course of addresses for juniors on life under the navy metaphor, by the Rev. Rolf Gledhill, M.A. (Central Council of the Church for Religious Education). Attention may be drawn to a series of cheap leaflets in the form of stories about *God's Other Children*, published by the Lutterworth Press at twopence each. All countries are represented, and the tales are well told and very suitable for missionary work.

(*d*) *Devotional.* Two books of prayers may be mentioned. *New Life*, by Miss Margaret Cropper (Longmans; 2s. 6d. net), is particularly good. Its method, its selection of Scripture passages, its prayer-guidance and its brief prayers are all quite exceptionally helpful. *Prayers for Women's Meetings*, by the Rev. Fred Stafford (Independent Press; 1s. 6d. net), are good prayers, but not specially for women. Included in this section may be noticed two books of devotional poetry. One is *Smoking Flax*, by Miss M. Louise Haskins (Hodder & Stoughton; 1s. 6d. net), a collection of striking and original verse. There is a long section of 'Psalms,' followed by war poems and others, marked by great vigour of thought and expression. *The Crystal Mountain and Other Poems*, by Miss Dallas Kenmare (Burrow & Co.; 2s. net), reminds one of Whitman in its form. It is deeply religious as well as intellectually rather striking.

F. J. Rae.

MIDNIGHT HOUR.

Midnight Hour, by Nicodemus (Faber & Faber; 8s. 6d. net)—A day to day journal kept by the author during May to September 1941 is here made public. That period was a time of crisis for him. In addition to outward misfortunes he was plunged into a spiritual distress in which he found his inner world 'disintegrating.' This inner crisis was not quite new. An early intention at Oxford to seek ordination was abandoned. The war of 1914–18 intensified his 'disenchantment' with traditional Christianity. In the years that followed however he had recovered to some satisfying extent a 'relevant' faith. But all this was shattered by the events of 1940, and once more there was 'chaos' for him. Was the hope vain that, descending anew unto himself, he could remould his own cosmos out of this chaos?

The journal is the story of the struggle round that question, and the answer that was provided. The demons of doubt, denial, hatred of life pursued him; the worldly religiosity of the Church left him in despair. Out of this he emerged to see in the Cross the call of God for a new decision, and the acceptance of the one power that could convert his death to life. 'By the hand of God,' he says, he was led to a deep tranquillity and freedom. In this new awareness the aspiration of his early life revived, and the sequel to the journal tells how he offered himself for ordination to serve 'no longer as critic but as comrade in the hard-pressed ranks of the priesthood.'

The personal side of this document and its grievous setting will win the respectful interest of every reader. They will rejoice that the author's 'midnight hour' passed into light that was gladdening. This passionate and earnest writing, however, moves out into psychological and theological interpretations which appear both obscure and extreme. Because of this it is unlikely that the attempt which the author makes in his concluding part (entitled 'Survey') to point the 'moral' of his pilgrimage for the present age will commend itself to many of his otherwise sympathetic readers. Nevertheless the calamity of our age 'is a calamity of the spirit' and this journal which the author calls 'communiqués from my own front' can increase our awareness of the personal burdens and conflicts through which modern man has to find his way.

JOHN MACLEOD.

Science and Ethics, by Mr. C. H. Waddington, Sc.D., and Others (Allen & Unwin; 7s. 6d. net), is 'in the form of a debate about a thesis.' It originated in a paper contributed to 'Nature' which was followed by an animated discussion taken part in by about a score of learned correspondents, Dr. Waddington always having the last word. His thesis is in two parts, (*a*) that 'ethical judgments are statements of the same kind as scientific statements,' and (*b*) that 'the general direction of evolutionary advance defines the meaning of "good."' The discussion runs very largely along the line of psychoanalysis, with the Id, the Ego, and the Super-Ego much in evidence, and the various writers have many difficulties in reaching precise agreement as to their terminology. Considerable criticism is directed against the idea that the course of evolution supplies us with a criterion of the good, on the ground that the character of the process must be measured by some standard outside itself. Curiously enough Dr. Waddington falls back on this when in replying to a Marxist critique he says, 'it is probably theoretically unsound, and certainly very unconvincing in practice, to suggest that the criterion can be found within the very system to which we wish to apply it.' Yet he would appear to have fallen into that very error, for while his survey of the evolutionary process is far more comprehensive than the Marxist's, yet it still makes the process its own criterion. Moreover he takes no account of that immensely vaster and more comprehensive evolutionary process, of which physics and astronomy speak with complete confidence, when biological evolution will be no more, when this earth will no longer produce and sustain creatures of increasing complexity, when man and all his social systems shall go down to oblivion. What criterion of the good does this supply? It would seem to proclaim the vanity of all human striving and the ultimate worthlessness of all that men have called good. The whole discussion is more stimulating to mental activity than productive of agreed results.

The Bible Societies with their agencies in all parts of the earth have felt the full blast of the world war. Yet their annual reports now to hand, though far less full than usual, breathe a spirit of courage and hope. The British and Foreign Bible Society's report, published under the title of *The Gate of Life*, shows some bright gleams shining through the murky night which overspreads Europe, and farther afield is able to report good progress.

The Faithful Word is the title of the report of the National Bible Society of Scotland. Its principal sphere of work has been for many years in China, and it reports the sale of about a million copies of Scripture in that war-weary but indomitable land.

Very naturally at the hundred-and-fiftieth anniversary of the founding of the Baptist Missionary Society the work of Carey and his associates has been brought to remembrance. The Rev. Arthur Dakin, B.D., D.Theol., has written an excellent booklet on *William Carey, Shoemaker, Linguist, Missionary* (Carey Press; 6d. net). It contains nothing new but gives quite an adequate account of Carey's life and work. The background of social and religious life in the England and India of his day is carefully delineated and the portrait of the great missionary stands out with singular clearness.

Another admirable little book is *Andrew Fuller*, by the Rev. Gilbert Laws, D.D. (Carey Press; 2s. 6d. net). Fuller is chiefly remembered by his

connexion with Carey and indeed he did a great work in 'holding the rope' while Carey went down the mine. (By the way that phrase was coined by Fuller, not by Carey as popularly supposed.) There is no doubt that Fuller shortened his days by his laborious journeys and exertions for the Mission. But he has other claims to remembrance. He was a sound theologian, a wise counsellor, a great preacher, and a faithful pastor. Without the advantage of an early education he attained distinction by sheer strength of intellect, solid sense and fervour of spirit. Here is the story of a gallant life ably told.

The Baptist Missionary Society in connexion with the celebration of its hundred and fiftieth anniversary has issued five booklets (Carey Press; 6d. net each) dealing with its history and work. Their titles are: *A Century and a Half of Bible Translation*, by the Rev. C. E. Wilson, B.A.; *The Past Fifty Years in India and Ceylon*, by the Rev. Herbert Anderson; *The Past Fifty Years in Congo*, by the Rev. W. D. Reynolds; *The Past Fifty Years in China*, by the Rev. H. R. Williamson, B.D., D. Litt.; and *Saving Health through Medical Missions*, by C. C. Chesterman, O.B.E., M.D., M.R.C.P. Each writer has been left free to follow his own plan, which gives freshness and variety to the series. Any who wish a knowledge of the work of the B.M.S. will find here a pleasant and informative account with many vivid sidelights on the lands and peoples among whom they work.

The useful series on 'World Issues' published by the Edinburgh House Press at 3d. each is continued by two new booklets. The first on *The Colonies*, by Miss Margaret Perham, is a reprint of articles which appeared in 'The Times' together with a leader. In these the excellences and defects of our Colonial system are discussed with knowledge and ability, and the grave problems awaiting solution are impressively set forth.

The second, entitled *Japan To-day*, by Mr. C. J. Stranks, describes in a lucid way the causes which have led Japan into hostility to Britain and America, and discusses the mentality of the Japanese and the attitude of the Christian Church in Japan to the present war. Both these booklets are highly informative and thought-provoking.

Many lives of missionaries have been written, some of them thrilling, others somewhat tame, for it does not follow that because a man has laboured among the heathen his biography should be written. But here is a little missionary classic, *Alfred Buxton of Abyssinia and Congo*, by Mr. Norman Grubb (Lutterworth Press; 5s. net). Alfred Buxton was the son-in-law and colleague of that fervent and tireless pioneer, C. T. Studd. Like him he was forever straining towards the regions beyond and he did much to open to the gospel the country round the sources of the Nile. The story of his work in Abyssinia up to and during the Italian invasion reads like a romance. His life came to an untimely end when with his brother and four friends he was killed by a bomb in London. 'Last seen, like Irvine and Mallory on Everest, he was going strong and making for the summit.'

The Prince of Peace.

By the Reverend A. E. Garvie, M.A., D.D., D.Th., London.

1. At Christmas the thoughts of men turn to the subject of peace, as one of the boons for mankind, of which the coming of God to man as man in the babe of Bethlehem, holds the promise and gives the pledge. Surely in no other year have multitudes all over the world so longed for, even if they dared not hope for, peace! Our faith as Christians forbids us to abandon the hope, and 'the signs of the times' give some warrant for the belief that that hope need not be 'forlorn.' The meeting of President Roosevelt and Premier Churchill last year with their eight-point Atlantic Charter does offer an assurance that these statesmen have confidence that victory will come to Great Britain, the United States, and their Allies, and bring the opportunity for realizing the aims thus formulated. Grateful as the Christian Churches may be for the terms of the Plan, and relieved by the confidence that lies behind its proclamation, they have always to be asking themselves not only what is deemed humanly possible, but what is in Christ divinely willed, and declaring to the world, what, beyond and above all human plans, lies in the purpose of God for the salvation of mankind.

2. There is no title assigned by Hebrew prophecy to the Messiah that is more often presented in homage to Christ than that of the Prince of Peace; yet it is usually divorced from the context in which it appears and interpreted in ways that that context would forbid. Granted that the fulfilment in Christ of prophecy cannot be limited by, but excels, the prediction; yet it is proper and profitable to study the prophecy in its historical setting, as historical situations do repeat themselves not in minor details, but in major

features. It is to be regretted that the passage in which this title is used is one of the worst translated in the Old Testament: the A.V. translators were ignorant of some of the niceties of the Hebrew language, and influenced by dogmatic assumptions. The New Testament never assigned to the Incarnate Word such descriptions as 'Mighty God, Everlasting Father.' The association of this passage with immortal music in Handel's Messiah has given permanence to the mistranslation. It is lamentable that the Revised Version reproduces the errors. Moffatt more correctly renders Is 9^6:

> 'A wonder of a counsellor,
> a divine hero,
> a father for all time,
> a peaceful prince.'

3. The context of those words proclaims a victory in war over the oppressor:

> 'Thou hast broken their heavy yoke,
> the bar that bent their shoulders,
> and the whip of their oppressors,
> as at the triumph over Midian;
> the stamping warrior's boot,
> the bloodstained war-attire,
> shall all of them be burnt,
> as fuel for the fire' (*vv.* 4. 5 Moffatt).

The Prince of Peace will by *victory in war show* His *wisdom*, His *courage*, and His *goodness*. The situation is the same to-day as in the prophet's. As I understand the New Testament, war to resist aggression or to remove oppression is not contrary to the redemptive and reconciling revelation of the Father in the Son, for grace is not an annulment, but a fulfilment of law, and where grace is refused and resisted law with its penalties for transgression still holds. Christians can in my judgment with a clear conscience strive, hope, and pray for the breaking of 'the heavy yoke,' and 'the bending bar' that now is crushing so many lands in Europe. The prophet at least believed that war may settle something: it may lay the oppressor low, and let the oppressed arise in freedom. It is the way in which victory is used that determines whether there shall or shall not be an enduring settlement in peace.

4. The qualities assigned to the Prince of Peace are necessary not only for *victory in war*, but no less in the prevention of war and in *the use of the opportunity for settlement that the victory offers*. The victory of Cyrus over the Babylonian Empire offered an opportunity which the victor used to allow the exiles to return to Jerusalem and restore the Temple: and, since Jesus was born in Bethlehem, and taught and trained for His vocation in Judaism, this victory did settle something of incalculable importance for the divine providence in human history. The victory of the Dutch over the Spaniards did settle national independence, political liberty, and religious reformation in the Netherlands. The victory of the Roundheads over the Cavaliers did put an end to the threat of an absolute monarchy in England. The victory of the Northern over the Southern States in the Civil War in America not only did settle the emancipation of the slaves, but the national unity, which is a guarantee of peace on a Continent. I give these historical illustrations to confirm our confidence that, if victory is given to our arms there may be an enduring settlement of the world in peace.

5. Without depreciating, but gratefully acknowledging the wisdom, courage, and goodness shown in the Declaration of the two statesmen, we dare not be too confident that they will be able to realize their ideal in its entirety. Russia is now an Ally, and has a claim to all the help that can be given her to repel the invader; but her 'ideology' is not the same as that declaration assumes, and so her interpretation may not be the same as ours, as M. Maisky in his acceptance indicated. The wanton ruthlessness of the oppressors has inevitably provoked a violent resentment in the oppressed, of which there are signs; and they may not approach the settlement in the same spirit, as I believe the English-speaking nations as a whole are prepared to do. Should this justify the Churches in abandoning their confidence that an enduring settlement might be secured?

6. I answer, with all seriousness and reverence, God forbid! Rather let Christmas with its promise of the Prince of Peace serve as a summons to the Churches to bear their witness and use their influence in this nation and among the nations, with a wisdom, courage, and goodness, which God by His Spirit can impart, and so prove themselves to be the body of the Prince of Peace. The wisdom must rise above the desires and expectations of man to the discernment of the purpose of God for mankind. The courage must be, as was the courage of the martyrs of old, regardless of the world's smile or frown, even if need be, a challenge of the ultimate authority of the State in asserting the sole sovereignty of God. The goodness must reach beyond the care for the bodies and the cure for the souls of men, which now the most progressive States recognize, to that appreciation of human worth, and the claim for that consideration of human needs, aims and hopes which such worth implies, which the revelation of God's Fatherhood towards men, man's sonship towards God, and the consequent brotherhood among men demand. 'Who is sufficient for these things?' . . . 'Not that we are sufficient of ourselves. . . . Our sufficiency is from God' (2 Co 2^{16} 3^3).

In the Study.

Virginibus Puerisque.

The Christmas Rose.

By the Reverend Ronald W. Thomson, Burton-on-Trent.

'The dayspring from on high hath visited us.'—Lk 1^{78}.

Some of the loveliest of the legends that have grown up around Christmas and Christmas things are those that speak of the Christmas Rose.

One of these stories says that when, long ago, the Wise Men had brought their gifts of gold, frankincense and myrrh to lay by the manger-cradle of Jesus, and the Shepherds had also brought Him their own simple gifts (the legend says a whistle made from a reed, a rattle made from strips of wood) there came to the stable-door a little girl. She was a shepherdess, and her name was Madelon. She looked in through the open door and saw the Wise Men giving their wonderful gifts, and the Shepherds their simple ones, and her heart was sad because she had no present to bring. She stood outside the door and cried bitterly. The Archangel Gabriel was watching over the stable, and seeing her tears he appeared to Madelon. When he asked her why she was crying on such a happy day, Madelon told Gabriel that she was sad because she had no present for the baby Jesus. He asked her what gift she would like to give Him. Madelon thought a moment and then said, 'The Shepherds and the Wise Men have given Him everything.' And then suddenly she thought of one thing—Jesus had no flowers. 'But where could I find flowers in mid-winter?' she asked. Then Gabriel stretched out his shining staff and tapped upon the snowy ground. And where he tapped there sprang up some white flowers, sweet and lovely. These were the first Christmas roses. Madelon gathered them and took them in to the baby Jesus.

That lovely story is a kind of parable. Because at Christmas-time all sorts of lovely flowers blossom in hard, cold hearts. Christmas seems to touch, with Gabriel's shining staff, people who all the year round have been gruff and disagreeable, and they become at once kindly, loving, and joyful. They blossom like roses. They are changed like Scrooge. You remember how that one-time horrible man was so altered by the Spirits of Christmas that he cried, 'I am as light as a feather, I am as happy as an angel, I am as merry as a schoolboy.' We are all changed by Christmas; there is Uncle (who normally is aloof and a bit grumpy), there he is, crawling on the floor and making noises like a bear to amuse the younger children. The weather may be cold, but for a while human hearts grow warm. There may not be many flowers in the garden, but rare and rich blossoms flower in hearts.

The shining thing that produces all these fair blossoms in lives at Christmas is the fact that Jesus has come into the world. Heaven's joy has entered a world of sorrows. God Himself, in Jesus, has come to uphold us in our sadness, to renew our hope in days of despair, to cheer us with His words in time of gloom, and to turn our faces continually to the light, to goodness, and to beauty. May God grant that the flowers of love, peace, joy, and hope may not just bloom in our hearts at Christmas, gleam for one short day, but may abide with us always.

What are Little Boys made of?

By the Reverend James R. Guthrie, B.D., S.T.M., Montrose.

'Ye know not what manner of spirit ye are of.'—Lk 9^{55}.

That remark, addressed by Jesus to His disciples when they were in danger of forgetting themselves, makes me think of the old nursery rhyme that asks the big question: 'What are little boys made of?' The answer given is: 'Slugs and snails and puppy dogs' tails, that's what little boys are made of.' And the companion question: 'What are little girls made of?' has the answer: 'Sugar and spice and all things nice, that's what little girls are made of.'

But don't you think that's rather hard on the boys? I know that Shakespeare in his play, *As You Like It*, has a line about

> . . . the whining schoolboy, with his satchel
> And shining morning face, creeping like snail
> Unwillingly to school.

But that was written at a time when school was a much less pleasant place to go to than it is nowadays. And anyhow, I *have* heard of girls who were a bit snail-like too, when they were asked to do some little job at home to help mother!

The truth is that we are all a queer mixture of good things and bad things. Tennyson asks a question in one of his poems:

> Where is one that, born of woman, altogether can escape
> From the lower world within him, moods of tiger, or of ape?

We've all got a little bit of tiger inside us, and a fair amount of ape as well. In fact a well-known man once asked: 'How many monkeys are you?'—meaning that we share the moods of several different kinds of monkey—quite a menagerie, almost! There's the monkey of destructiveness; and there's the monkey that loves to 'ape' or imitate other people; and there's the monkey of mischief, and a whole collection of others. A week or two ago while out walking, I passed a small boy playing at throwing a ball against the

wall of a house. And presently the temptation was too much for him, or else his aim was bad, for he hit a window and there was a tinkle of falling glass, and looking back I saw the boy walking away as though he were anxious to show that he didn't belong to the ball that broke the window. His monkey of mischief had got out of control!

But while it is true that we are partly made up of 'moods of tiger and of ape,' fortunately that isn't the whole truth about us. Tennyson might easily have asked:

> Where is one that, born of woman, altogether can escape
> From the *higher* world within him?

And that world is just as real as the other one. The Bible never allows us to forget that while there is something in us that looks backward and downward towards the tiger and the ape, there is something else in us too that looks forward and upward to the angels. And it insists that that is the most important part of us. In the 8th Psalm the question is asked: 'What is man?' and you find the answer too: 'Thou hast made him a little lower than the angels.' Our past may have been with the apes, but our future, our destiny, is with the angels. Jesus would have us always remember that. His remark to His disciples: 'Ye know not what manner of spirit ye are of, was spoken to men who were in danger of forgetting it—in danger of letting their ape of anger and revenge get the better of them.

What are little boys and girls made of?

Tiger and ape? Yes, perhaps. But angel as well. And Jesus is there to help us to give the angel in us a chance.

The Christian Year.

THIRD SUNDAY IN ADVENT.

The Centuries against the Hours.

BY THE REVEREND JOHN HENDERSON, PH.D., JUNIPER GREEN.

'And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name.'—Gn 11^4.

'And Abram . . . pitched his tent . . . and there he builded an altar unto the Lord, and called upon the name of the Lord.'—Gn 12^8.

During the past few generations many changes have taken place, not least in men's attitude to the Church and religion. Are we who still cling to the old ways fighting a losing battle?

Many contemporary voices affirm that we are. Did not Mr. H. G. Wells predict a few years ago that by 1965 it would be all over with the Christian Church? More recently Mr. J. B. Priestley, in one of his popular broadcast talks, described in his own vivid way a typical industrial Midland town, which he called Coke-town, as he would have it rebuilt after the war. He described the new park and promenade laid out beside the river, the cafés, the dance-halls, the French restaurant, the civic-centre with its art-gallery, concert-hall, library, and theatre. But he described no church. In that he spoke as representative of a great multitude who live their lives and plan their days without any thought of God.

Ralph Waldo Emerson, the American thinker and essayist, in his essay on Montaigne has words that we do well to bear in mind as we face the position. 'The lesson of life,' he writes, 'is to believe what the years and the centuries say against the hours.' The voice of the present hour we have just heard in the opinions of Mr. Wells and Mr. Priestley. What have the centuries to say about this matter?

It is encouraging to realise as we look back that this is no new situation. It has happened again and again. The opening verses of the eleventh chapter of Genesis present us, in tabloid form, with the story of an early civilization very like our own. In brief, incisive phrases, the writer sketches the picture of a restless, energetic people, proud of their technical achievements and conscious of expanding powers, a people determined to have a place in the sun and to make an enduring name for themselves. Confident in their own powers they press forward their ambitious schemes for the construction of a city and a tower without any thought of God, unconscious of any need to give Him a place in their thoughts and plans. But although they had no thought of God they were not forgotten by Him. In spite of all their achievements the result was, as always, that when they had boasted, worked, and achieved to the full God took a hand. 'So the Lord scattered them abroad.' That is a story often repeated. Generation after generation of able, enterprising men have sought to build a new order by their own powers. Always they have failed. And the fundamental cause has always been the same; men have forgotten God and His plans for the world in which they live. As Dr. J. H. Oldham has said in a recent number of the Christian News-Letter, 'Events take their course irrespective of human plans or wishes. We may deny God, but there is no escape from fate. There can be no recovery for the world till we get beyond the trivial view that everything can be brought within the compass of man's understanding and planning.' Looking back, what puny creatures the mightiest of men and nations are compared to God. One thinks of Babylonia and Rome, of Alexander, and Napoleon, to mention but a few. They, and all the great ones who have arisen saying, 'Let us make a name for ourselves,' have been confounded and broken. All that remains is a story of decline and fall. That is the verdict of the centuries on the world that seeks to live without God.

The opening verses of the twelfth chapter of Genesis present us with a very different picture. Here we see not a great nation full of confidence and pride and bustling activity, but a little company of people led by a man of faith who build, not a monument to their own glory, but a place of worship to the glory of God. As the years passed and still no heir appeared to Abraham to inherit the promise one can imagine the worldly-

wise smiling cynically, and confidently predicting the end of such an illusion. That, too, is a story often repeated. The centuries pass and we are in an upper room at Jerusalem, where a little company is gathered round a leader whom they believe to be the very Son of God. Outside, the worldly-minded are smiling the same cynical smile and just as confidently predicting the end of this illusion. Next day their predictions seemed to be confirmed. As they stood and watched Jesus dying on the Cross, His followers scattered, they jeered triumphantly, 'He trusted in God. Let Him come and deliver Him if He will have Him.' Again the centuries pass. We are now in England in the middle of the eighteenth century. A clergyman in the middle thirties is making his way somewhat reluctantly to a society meeting in Aldersgate Street, London. There a little group of believing people is met to pray and to study the Epistle to the Romans with the help of Martin Luther's great commentary. That evening, this young clergyman, whose ministry had not been much of a success, tells us: 'About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away MY sins, even MINE, and saved ME from the law of sin and death.' But the world outside had little regard for such religious enthusiasm. It was the Age of Reason, and men felt they had no need of supernatural help in the management of their affairs. A distinguished Frenchman who visited England about this time returned home to report, 'In England everyone laughs if one talks of religion.'

From our vantage ground, however, we can see these same events in the perspective of the centuries, and how different they appear to us! We know that Abraham's faith was justified and that through his loyalty and obedience the world has indeed been richly blessed. We know that the meeting in the upper room at Jerusalem, and the death of Jesus Christ on the Cross were not the last hours of a foolish superstition, they were, rather, the beginning of the greatest redemptive movement in the history of mankind. As for that later event, when John Wesley's heart was strangely warmed, we know it to be one of the most important events in English history of the eighteenth century. From it sprang the Evangelical Revival which changed the face of England, because it renewed the heart of England. Through it the Church, which the world regarded as dead, was restored to life and activity. 'Religion,' says John Richard Green, the historian, 'carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade and gave the first impulse to popular education.' From it, too, sprang the modern missionary movement which has made the past century and a half the greatest period of expansion in the history of the Church.

These are but a few illustrations of the fundamental Christian conviction, that this is God's world and they who ignore Him and His ways, however brilliantly they may appear to succeed in the short view, inevitably perish, and that the future is always with those who, however weak and obscure they may appear to the worldly eye, have their hearts fixed upon God and seek obediently to fulfil His will.

Therefore, we who believe have no cause for despondency. The situation of the Church of Jesus Christ in the world to-day is a grave one, and we cannot look forward to the future except with a sense of solemn awe. But a faith which endured the persecutions of the early centuries, and survived the immeasurable corruption of the fifteenth and the paganism of the eighteenth can face without fear the grave perils of our own day. 'Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.'

On the other hand, we who believe have no cause for complacency. The failure of the Church in the world is never due to any weakness in God. The failure is always ours. As John Buchan has expressed it in his autobiography, *Memory-hold-the-Door*, 'The Christian in name has in recent years been growing cold in his devotion. Our achievement in perfecting life's material apparatus has produced a mood of self-confidence and pride. Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer blows will only harden it.' That is never the last word for the Christian, and he continues, 'I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that manly humility which alone gives power. It may bring us back to God. In that case our victory is assured. The Faith is an anvil which has worn out many hammers.'

FOURTH SUNDAY IN ADVENT.

Opposition is Opportunity.

'A great door . . . and . . . many adversaries.'—1 Co 16^9.

If there is one thing the New Testament makes blindingly clear in regard to the Christian life it is that from start to finish it only makes its way by overcoming a strong host of foes. According to the New Testament, the Christian life is no carefree, light-hearted, effortless saunter through sunlit spaces, with nothing to keep the mind and heart and will alert, with no threat, no menace, no challenge to its security and its enthusiasm. According to the New Testament, Christian faith enjoys no such exemption. On the contrary, it moves forward always in battle array. It has well been said that the genius of the Christian life is not that it believes in spite of evidence, but that it proceeds in scorn of consequence. In our less thoughtful and less true moments, when unusually exalted by some favourable circumstance and passing emotion, we are sometimes led away

into singing what of course is not more than momentarily true, and hence not really true at all: 'I feel like singing all the time.' But we are not in harmony either with what He told us or with what life actually brings home to us when we even think of the Christian life in such terms.

One of the most urgent lessons we need to learn is what to do in situations that spell conflict for us. Let us take three great passages of Scripture which cast light upon this problem of the Christian witness.

1. Listen to the disciples talking to Jesus when on His journey to Bethany after the death of His friend Lazarus. 'Master, you are surely not going down to Judea again! That is where they stoned you! There is surely a limit to everything, even to your kindly intention, and certainly to actions which unnecessarily expose you, and incidentally us also, to danger. In view of the mission you have declared and embarked on your life is far too valuable to be risked in another stone-throwing brawl with those hot-headed fanatics down there.'

Listen now to the Master speaking to them! 'Stones? Did you say stones? Why, the threat of stones is the last thing that could deter Me! Until My work is done I cannot be touched by any stone. Don't you know that there are other things in Judea as well as angry opposition? There is a man who is sick unto death, and there are his two distracted sisters, and there are a lot of people wondering what difference the faith that those three have learned from Me, and have confessed openly, is going to mean to them now that trouble has visited their home. And listen! There is a bigger conflict there than any one of you can understand. For Death, the great enemy, is there. And what happens there when I go and face him is going to affect the thought and faith and life of the world for all time. Don't be so short-sighted! Nor so faithless! Surely you know, by now, that there's only one place for Me—the place of My Father's will. There may be enemies there. There probably are. But that's just because it is His place for Me, and because His work is there to be done. So let us be going.'

Jesus is giving them an illustration, such as they could neither mistake nor forget, of the fact that what looks like opposition, and indeed actually is opposition, is always an opportunity of serving the will of God uniquely. He is giving them an example that they might follow His steps when, in similar circumstances, they should be confronted and challenged in coming days. It was meant to impress upon them that courage, and not self-protective caution, is the master virtue of vital Christianity.

2. Now consider Paul in a situation similar to that in which we have seen his Master. He is writing to his friends in Corinth about his plans. He is on the point of undertaking another missionary journey, and it is his intention to spend quite a considerable time in the city of Ephesus, 'for a great door and effectual is opened unto me, and there are many adversaries.'

He knew all about these adversaries. There was Demetrius! And there were the Diana-worshippers! All of them bitter, hostile, moved to unscrupulous enmity by their vested interests. Most men would more likely say, '*But* there are many adversaries.' And they would solicit, if not the help of prayer on the part of those to whom they wrote, at any rate the flattering unction of their pity. Not so Paul. He knew well what his Corinthian friends would say to deter him, and we can almost hear how he forestalled them. 'Opposition? But that is what I am for? That is what Christ saved me for! Conflict? But that is what I enlisted for! Of course I will take care, God helping me. But what am I to take care of? Of myself or my entrustment?'

Now Paul had already experienced something of what adversaries could do to him. But he had also learned, which is far more important, what adversaries could not do to him. He knew, too, that if his witness and his work were not opposed by the great enemy it could only be because they were not worth opposing. And such a revelation as that could only send him to his knees in humiliation. For nothing could be worse than that he should be but sounding brass and tinkling cymbal. That *is* a thing to be afraid of. But to fear the enemies of the Cross of Christ? Never!

Paul did not seek needlessly to arouse opposition. No sensible man ever does that. To provoke hostility by boastful challenge he would have regarded as foolish presumption. But, having received Christ's commission, all he could say, like another who followed him as he followed Christ, was: 'Here I stand! God help me, I can no other!'

Paul knew, too, that at Ephesus controversy would surely be forced upon him. He did not enter upon religious controversy lightly. No man who seeks to be Christ's disciple ever does. There is, indeed, every evidence that when a man's religion runs to controversy it most often runs to nothing. But, mind you, there are worse things than controversy. There are harder things for a man of faith to do than to withstand some people to the face because they are to be blamed. One of them is to refuse a task, to side-step, because it incurs opposition and involves him in serious personal consequences. The lines of least resistance and greatest popularity are seldom if ever laid in the direction of Christ's pathway. And the 'peace-at-any-price' man has no idea what the price will mount up to before it is fully paid.

Paul's faith in Jesus Christ, to whom he owed literally everything, would never allow him to put himself before his privileged mission even though it did mean controversy with many adversaries. For he is very sure of his gospel. He was able to say, 'I was a persecutor, a blasphemer, and injurious. But Christ has saved me from the guilt and habit of my sins.' So the glory of the opportunity completely obliterated the menace of opposition and personal danger from his mind. Toward Ephesus he went. For him it was the only road on earth.

3. Now lastly, let us consider Timothy as he is being urged to this same courageous loyalty to Christ. Paul is laying him under the same charge as that by which his own life had been ruled. Timothy is to preach, reprove, rebuke, exhort, to do the work of an evangelist, to make full proof of his ministry. Paul tells him he is to be 'a man of God,' with all that that title implies. And then this is adduced as an incentive. He does not say, 'Do these things and you will see perpetual revival, spectacular success, widespread fruitfulness!' Rather he tells him that indifference and seeming failure will wait upon his efforts. 'The time will come,' he says, 'when they will not listen to you. When they will turn their ears away from the Truth! When they will prefer a more soothing message than that which you bring them! But this is part of your commission. And your opportunity is diminishing all the time. From out of his own experience he warns him: 'They may not persecute you, but they will often ignore you. They will reject the message and break the messenger's heart. For those who will certainly treat you so are the spiritual descendants of those who, if they had only known, would not have crucified the Lord of glory.

Let there be no mistake about this. The place of Christian witness is often a hard and lonely place. You may not appear to make much of the work entrusted to you. But it will make you! The man you are to be will not emerge from the man you are except by hardness and conflict and by the overcoming of obstacles in the power of Him who neither dispenses with your personality nor suppresses it.

Look at the adversaries through the opportunity. Don't make the fatal mistake of looking at the opportunity through the adversaries. And remember, now and always, that Christ our Lord does not ask us to do anything that He does not propose to undertake also with us![1]

CHRISTMAS DAY.

The Name of Jesus.

BY THE REVEREND JOHN L. KENT, M.A., CATHCART, GLASGOW.

'Thou shalt call his name Jesus; for he shall save his people from their sins.'—Mt 1^{21}.

'Jesus' was a common Jewish name. It was borne by scores of men who pushed past our Lord on the crowded pavements of Jerusalem. Had you asked a dweller in Nazareth where Jesus lived, he would have opened his eyes wide in surprise and said, 'Which Jesus?'

The name, like all other names, had a meaning. By interpretation it signified 'the deliverer.' The difference between our Lord and all others who bore His name was that He was entitled to it. It accurately described Him. It was the measure of His nature and His mission. 'Thou shalt call his name Jesus: for he shall save his people from their sins.' He was not merely a deliverer in name but in reality. This is why Christmas is a happy season. Its mirth and gaiety spring from the fact that a world in fetters has found its Deliverer. To weary men, bound in shackles and trailing their chains, Jesus has come and set them free. Hail, the Liberator!

Yet it is this very fact we tend, even try to forget amid the feasting and merriment of Christmas. It seems to jar on the music and jollity to remind ourselves of our sad plight. It is an unwelcome intrusion upon our pride, an affront to our self-respect to be told that we are in bonds and need to be released. One would imagine that a generation of realists like ourselves would be willing to face the sinister fact of man's enslavement, but we are not. Even with the evidences of our sorry state all around us, in anguish and tears, we are reluctant to acknowledge where our deepest need lies. At Christmas, the hour of banquet and of song, we exalt the name but ignore the meaning of Jesus, the Deliverer.

We can readily understand this reluctance to confront the grim truth about ourselves when we see what the meaning of our deliverance really is. It implies that man is impotent. He cannot win, even snatch at his own freedom. However hard he resists, strains, and struggles, he is helpless. This is the judgment the Christmas message pronounces. In the things that really matter man is powerless. He may pool the best brains in the world, he may spend the richest resources of the earth, he may harness the titanic energies at his command, but he cannot do what he most wants to do—set himself free. That only God can do. In Jesus, the Deliverer, God has come to do for man what man cannot do for himself.

What an offensive pronouncement for a generation that has discovered and performed so much for itself! How could we expect such a message to be joyfully received? Man's mind is dazzled by the marvels he himself has achieved and he cannot easily be convinced that there is anything he cannot do. He can cross the Atlantic by aeroplane quicker than he can go by train to-day from Glasgow to London. He can girdle the earth with his voice by radio. He can relax the cold fingers of death and rescue its victims from its relentless grip. He can force the remotest star to yield its secret and listen to the heart beat of the universe. A myriad miracles he can perform, such is the genius of man. Dare we say there is anything beyond his princely powers? To that proud spirit the Christian gospel speaks and says: 'Yes. One thing you cannot do. You cannot save yourself. You need a Deliverer.'

But suppose man's self-confidence is shaken, and he is willing to listen to this deeper strain in the music of Christmas. Suppose he is subdued, perhaps even frightened by the shock of the holocaust of to-day, he will not be satisfied with the repetition of old-world theological dogmas. He will want to know in what the deliverance consists. He will brusquely demand: 'From what does God in Christ deliver me? And how?'

From ignorance, we answer. In spite of his

[1] J. S. Holden, *A Voice for God*, 200.

massive knowledge, his imposing accumulations of lore, man is locked in the fetters of his ignorance. He may think he knows how the world was made and what is the machinery by which it runs, but he does not know why it was made and who created it. He may sit at the feet of the philosophers and listen to their tentative suggestions, their vague perhaps, but they won't give him the knowledge that will set his mind free. He may be spell-bound by the incantations of magical orators but they won't liberate him from his crippling uncertainties and his paralysing doubts. By no artifice of human imagining, no energy of man's mind can knowledge of the Creator be won. That lies beyond the world of human achievement. It cannot be attained. It must be given. Though man lived for a hundred million years he would never discover who made him and why; and no matter how erudite and clever he became he would constantly be tormented and frustrated by his ignorance. From the bondage of that ignorance Jesus set men free. Out of God's heart Jesus came and revealed who the Creator is and why He made us. Now man knows. He knows God as his Heavenly Father. He knows himself as destined to be a son of God. The fearful gloom and the painful bonds are broken. The truth has made men free. Praise the name of the Deliverer.

From guilt, again we answer. For, as Amiel said in his classic *Journal* so many years ago, and he himself not a Christian by any accepted tradition, 'The cardinal question is that of sin. Doctrines of the Trinity, of heaven and hell and of eternal life may change or perish, the problem of humanity is within its own nature and consists in the deliverance of itself from the bondage of transgression. The cardinal question, I repeat the words, is that of sin.' And men do not know what to do with their sin. They try to forget it and it defies them. They attempt to forgive themselves and it continues to haunt them. They seek to hide it by condemning vehemently their own sin when they see it in others and thus chain it more securely to themselves. They think they can run from it and find it the more hotly pursues them. It distorts their judgment. It poisons their spirit. It enfeebles their will. We understand this to-day as never before. We see written across the whole world in vivid, terrifying letters the one word 'Sin.' And there is nothing man can do about it, neither by cajolery nor fear. Man is caged in his own guilt. But what man cannot do, God does. In Jesus Christ He vouchsafes to man a forgiveness which he could never win or deserve.

Humbled for a season,
To receive a name
From the lips of sinners
Unto whom He came,
Faithfully He bore it
Spotless to the last;
Brought it back victorious
When from death He passed.

From defeat, once more we answer. For sin has a grip which it seems impossible to loosen. Once it lays hold on a man it looks as if he could never free himself from it. He squirms and writhes. He strains every muscle and nerve. He exerts every ounce of moral strength he possesses. Still he cannot throw off his bonds. Even when he thinks he has mastered it, he discovers he has been caught in some new snare. This is true about good men and bad, about pagans and the redeemed. The universal dominion of sin is frightening. All men who have faced the facts about themselves and their fellowmen must bow their heads and admit defeat. It is a solemnizing thought. Before it many in our time are falling into despair. They are abandoning hope both for themselves and for our whole society. It looks as if nothing can be done to recover the lost territory or even to arrest the progress of evil. Never before had we been made to realize the hideous and apparently unconquerable power of sin. So formidable are the facts, so subtle and thorough the malignity and might of evil that the best even some Christians can hope for is God's forgiveness and at last the outreach of His long, strong arm, to save them from perdition.

This is the desperate pass at which we stand this Christmas 1942. A chasm is at our feet. One false step and we shall be over the brink. Close your eyes, refuse to see life as it really is and irreparable disaster is yours. Stalk in your pride believing in your judgment and skill and the end is well-nigh inescapable. But believe in the Lord Jesus Christ and thou shalt be saved.

Let us get this straight. When we say that Jesus bears His name because He is in reality a deliverer, we do not merely mean that He brings God's forgiveness to penitent men. That is gloriously true. Nor do we merely mean that by His grace God in Jesus rescues us from the abyss into which we are sure to fall. Though that too is gloriously true. We mean that here and now we are given a power by which we gain the victory over moral defeat. Sin no longer has dominion over us. Where in the past we have failed now we succeed. Beauty is given for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. God has come into our lives in Jesus Christ. In the power of His Spirit He lives in us. It is not a hope but a reality. This is New Testament Christianity and true to the experience of the saints. When God in His Spirit dwells in us, we know—know by the liberation we enjoy from the thraldom of sin. When Paul exclaimed: 'Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord,' he had not suddenly leaped into the realm of religious ecstasy, but was stating a thrilling fact of experience. When faithful souls in chorus sing:

He speaks, and, listening to His voice,
New life the dead receive,

they are not using the language of phantasy; they are bearing their testimony to the truth that Jesus saves His people from their sins. All hail the power of Jesus' name!

First Sunday after Christmas Day.

Christmas and Tragedy.

By the Reverend James W. Gardner, M.A., Largs.

'Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.'—Mt 2^{16}.

The tragedy of 'The Massacre of the Innocents' is not a Christmastide study merely, it is mostly an eternal parable of the triumph of evil over innocence—temporarily. Thus it is truly a 'gospel for the day' in this world of ours where Bethlehem's tragedy has been repeated all over Europe, and Herod has been out-heroded by Hitler.

Two simple yet sublime truths shine through this tragic atmosphere like guiding stars of God:

I. God permits evil men to prosper—awhile.

II. God preserves His saints and servants in life—or death.

I. God permits evil men to prosper—awhile. That is the sting of the mystery of iniquity, and that is a mystery old yet ever new. It runs through the Bible from Cain to Nero, and it staggers Christian faith from Calvary to Lidice. And to-day it is no monopoly of the European Continent. It features Hirohito talking peace in Washington, while taking bombs to Pearl Harbour. Why does God permit it? Indeed, the sting is the suspicion—is there a God to forbid it?

Well, Herod's Massacre teaches that God permits evil men to flourish—awhile. And that for two reasons. He gave men the gift of freedom, free-will to make choice between good and evil. And He must give men time—time to make that choice, time to 'cease to do evil and learn to do well.'

Sin is so terrible because it arises from man's divinest attribute, his freedom. Truly the Psalmist sang 'Thou hast made him a little lower than God.' Freedom, moral choice, consecration of life to God—that is man's divinest quality, that brings Heaven to earth now. And the opposite—the degradation of freedom by the choice of evil and the service of sin, that is hell on earth for sinners and society. That degradation, which made him infamous as the butcher of Bethlehem, was Herod's choice. And his successors stand likewise condemned before Heaven and earth. Their 'New Order' is only Herod's old bad one repeated. On the other hand, God must give men time—time to choose right and repent. That is Peter's gospel, and surely he should know. 'The Lord is not slack concerning His promise, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' The saints' perplexity is never about God's defeat, but only about God's delay—His delay in vanquishing His foes and vindicating His friends. 'How long, O Lord, dost thou not judge and avenge our blood?' And here the apostle mediates a ray of God's own light upon it—'the long-suffering of our Lord is salvation.' Yes, if God 'closed accounts with sin' at once, then Peter the Denier could not have become a Pillar of the Church; nor Paul, the Jewish Gestapo, become the Christian martyr; nor Augustine, nor Bunyan, nor Newton, nor you and I, sinners all 'sometime,' become trophies of 'Grace Abounding.'

II. God preserves His saints and servants in life—or death.

God was long-suffering toward Herod, but He wasn't neutral concerning His only begotten Son, the Child Jesus. He made Heaven and earth busy in His defence, yea, a fighter escort. And in these ways: On the one hand, God *is* the eternal opposition to evil men and all their works. On the other hand, God is the eternal inspiration to good men to challenge and conquer evil.

God is the eternal opposition to evil. The Psalmist said so:

> 'The face of God is set against
> those that do wickedly,
> That he may quite out from the earth
> cut off their memory.'

And a modern English Psalmist, Matthew Arnold, immortalised this gospel in his famous definition of God as 'the power, not ourselves, which makes for righteousness.' And the American Psalmist, Russell Lowell, calls history into the witness-box to corroborate. Speaking of the destinies of life, which are just the Laws of God, he sings:

> Where they have been that we know; where
> empires towered that were not just;
> Lo: the skulking wild fox scratches in a little
> heap of dust.

'Dust!' that is God's sure judgment on Herod and his successors—'Dusty death!' 'They are dead that sought the young child's life.' But the Young Child lived, and lives, to be the King of kings and Lord of lords.

Therefore, on the other hand, God is the eternal inspiration of all good men to challenge and conquer evil in His name and for His world's sake. Mary and Joseph were literally God's angels to Jesus, His guardian angels of love and life.

So is it still—God needs us and our Allies to fight His good fight to-day against the Herods of the Axis trinity of evil. To believe that is to be 'well begun' in the march to victory. That was the inspiration of such a fighter for freedom as Abraham Lincoln—predecessor of Roosevelt and Churchill. In his Crusade he was overheard praying one morning in the White House: 'O God, I cannot see my way, give me light. I am ignorant, give me wisdom. Our country is in peril; O God, it is Thy country, save it for Christ's sake.' Lincoln, the Saviour of the slave, fought and won because he believed God was his Commander-in-Chief. And that is the Heavenly vision which inspires all Christian life and warfare to 'the utmost for the Highest.' In Carey's trumpet tones, 'Expect great things from God, and attempt great things for God.'

Finally, there is an epilogue to the Christmas

tragedy of Bethlehem, an epilogue of consolation and compensation. True, the Babe of Bethlehem lived, but the babes of Bethlehem died—is there a gospel for them and their mothers—

> Rachel for her children crying
> Will not be comforted ?

Yes, St. Paul proclaims it: 'The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.'

Preservation unto God's Heavenly Kingdom—that is God's last but not least consolation. Did it ever occur to you that the tragedy of Bethlehem was the deepest source of Christ's superlative love for children ? The Creeds agree that Christ died for men, but the bells of Bethlehem ever tolled in the Good Shepherd's heart the wondrous memory that the Lambs of Bethlehem had died for Him. We may be sure that Holman Hunt's noble picture of them rejoicing in the Spirit world in the escape of Jesus from Herod, and accompanying Him on the journey to Egypt is no mere painter's flight of fancy, but God's own inspiration—'The Triumph of the Innocents.'

And all who die for Christ and Christian ideals in every age, of every age, can claim this consolation for themselves and their dear ones. The 'missing' airman over the Continent whose 'last letter' had to be posted home bearing the brief 'P.S.'—'If I don't come back from this trip—well, I'll see you all later'—had entered into the joy of the Lord of all good life both in time and eternity. Wherefore, for ourselves and our friends, let us pray God that we shall be delivered from every evil work and be honoured in His service to challenge and conquer it, and finally be preserved unto His Heavenly Kingdom to see and do greater things than here.

SECOND SUNDAY AFTER CHRISTMAS DAY.

The Two Ways.

BY THE REVEREND SPENCER WADE, M.A., WHALTON RECTORY, NORTHUMBERLAND.

'Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil.'—Eph $5^{15.\ 16}$ (R.V.).

A paraphrase may help to convey more clearly the meaning of the original Greek: '*Give detailed attention to your manner of life. Let thoughtfulness take the place of thoughtlessness. Avail yourselves of every opportunity for quiet thought, because the period in which your lot is cast is pregnant with evil.*'

One of the most serious things about many people to-day is their utter carelessness as to the *kind* of life they are living. We are all of us living at high speed. There is a war to win which simply must be won, if life is to be worth living at all. We all of us have our part to play and we are all perhaps packing more into each day than we have ever done before. We are going, and going hard, from early morning to late at night. We are, as we say, 'frightfully busy.' Yes, undoubtedly, we are *doing* things; but what are we *being* ? What manner of lives are we living ? What is the quality of our lives ? The Apostle bids us give detailed attention to this. We are to ask ourselves, not how many things are we doing, but how, in what spirit are we doing them ? What is our motive, what our object ? It is appallingly easy, as we live life from day to day in this hectic period of history, *to mistake perspiration for inspiration.*

It is good, of course, to be busy. Indeed, unless we are, we are likely to get into mischief and become utterly bored with life. There are many things to do and it is our bounden duty to do them. It is both unjust and cowardly to be idle, to stand by and let other people toil and sweat. But—and this is vital—*we ought not to be so busy that we allow ourselves no time to pause for thought.*

The life of the practical, energetic person who must be up and doing can be very shallow. What we shall be, what we are being, judged by is not the number of things we have accomplished, or are accomplishing, but by *the essential quality of our life*—by the kind of people we really are. It is to this matter of supreme import that we are advised to give detailed attention.

Recall the story of Martha and Mary as told by St. Luke. Our Lord had just entered a certain village and was welcomed into her house by Martha. Martha had a sister named Mary, 'which also sat at the Lord's feet, and heard his word.' But Martha was busily engaged making provision for the entertainment of their guest and said to the Master, 'Lord, dost thou not care that my sister did leave me to serve alone ? bid her therefore that she help me.' The Lord's reply has been given many differing interpretations, but the basic meaning seems fairly clear. 'Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.'

Martha is the industrious, capable housewife. Maybe she was houseproud—a very trying type of person, to whom the meat is more than life, and raiment than the body. Mary is more concerned to 'attend upon the Lord without distraction,' as St. Paul would say. Mary 'sat at the Lord's feet, and heard his word.' To sit at the feet of a person is to be his pupil. Martha, up to the eyes in work, regards her sister's interest in spiritual things, when other work waits, with disapproval. Time enough to listen to such things as Jesus had to say (doubtless important things, for she was a lover of the Master too) when the countless jobs are done.

The contrast between Martha and Mary is between the type of person who is constantly immersed in the multifarious activities of life and the type who is profoundly interested in the development of their inner life. Asks the poet, W. H. Davies:

> What is life, if full of care,
> We have no time to stand and stare ?

No time to sit and think; no time to contemplate the good, the beautiful, the true;

no time to wait upon the Lord and renew our strength.

Stephen Graham, the great authority on the inner life of the Russian people, once wrote: 'The quotation, "Martha, Martha, thou art cumbered about with many things: but one thing is needful:" and "Mary hath chosen that good part, which shall not be taken away from her," is as common in Russia as "faith without works is dead" is common here. Speaking roughly, Eastern Christianity is associated with Mary's good part and Western Christianity with the way of Martha and service. The two aspects seem to be irreconcilable, but they are not, . . . because the ways of the sisters are as touchstones for Christianity, and in their reconciliation is a great beauty.'

Graham is right. The way of Martha and the way of Mary are not two separate ways; they are but paths on the opposite sides of the same road. The 'wise' Christian is constantly crossing and recrossing the road that leads to life indeed.

There is a beautiful picture by the great mediæval painter, Nesterof, which finely represents the Christian life as it should be lived in all periods. Martha stands in the foreground, robed in resplendent rose; Mary is in the background, in shadow. The one represents the Church militant, the Church in the world, the Church engaged in innumerable tasks; the other represents the Church contemplative. Martha is the blossom; Mary is the seed. Mary represents the prayer in secret, Martha, the open reward.

Our danger to-day is to be immersed in tasks. Our times summon us to activity. We must indeed buckle to and pull our weight. If we leave our particular jobs undone, some one else will have to do them in addition to their own. That would be most unfair. But we must, in these 'days pregnant with evil' when the *imponderabilia* of life—the things which cannot be weighed or measured—are being buried beneath mountains of material things—ships, guns, tanks, and aeroplanes—we must avail ourselves of every opportunity to give detailed and accurate attention to the quality of life we are living. This is indeed to be 'thoughtful'; for if the quality of our life is bad, if we skim over the surface of vital things in our mad rush from one task to another, we are bound to suffer, and that in three ways.

First, bodily. We are so constituted physically that we cannot be forever giving off nervous energy, and not take in fresh supplies, without suffering collapse. It is fatal physically to burn the candle at both ends. We can carry on for a period, but sooner or later there is bound to be disaster.

Second, bodily rest is not enough, though most of us would be well advised to go to bed earlier than we are doing. Our minds too are busy and overworked in these harassing days. They need the refreshment which comes of wholesome reading, listening to good music, the contemplation of the lovely things of Nature.

Third, we are bound to suffer spiritually. Unless we find time to 'sit at the feet of the Lord, and hear His word,' unless we can find time to reflect upon God and spiritual reality; to praise Him for what He is in Himself, to thank Him for all His goodness and loving-kindness; to pray to Him for our country, our allies, ourselves and our loved ones, and for the coming of His Kindgom on earth as it is in Heaven; unless we find, or make, time for such vital exercises, there is bound to be spiritual collapse and with it the dreadful sense of frustration and purposelessness. We grow less and less efficient.

The way of Martha and the way of Mary. Must we choose between one or the other? Must some of us give ourselves wholly to work, others only to contemplation? Oh, no! We must all work, and whatsoever our hands find to do, do it with all our might. The point to remember in the present state of our world is that there is another aspect of whole living. There is the way of Mary. No better advice for us in this age is to be found even in the Scriptures than this which the Apostle Paul gave to the Ephesians in the early days of the Church. *Give detailed attention to your manner of life. Let thoughtfulness take the place of thoughtlessness. Avail yourselves of every opportunity for quiet thought, because the period in which your lot is cast is pregnant with evil.*

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

In my two previous articles I described the sources (springs, wells, pools, or cisterns) from which the Israelites generally procured their water for domestic and agricultural purposes. But after all, where towns had to meet hostile attack, particularly when this was accompanied by siege, these sources were too liable to failure or capture to give adequate satisfaction. The inhabitants solved this double problem of water and security in some cases, especially where a town stood on a rise or eminence, by digging a sloping tunnel from inside the town, down through the entire depth of the hill, to some known source of water (generally on the outskirts), which could be rendered invisible from the outside by masonry construction or other means. They were thus assured of an unfailing supply without incurring the danger of emerging from the town.

The techincal name of such a subterranean passage is believed to have been *ṣinnôr*, the word employed in 2 S 5[8] for the Jebusite one in Jerusalem. Unfortunately, the Hebrew text in this passage is rather corrupt, but we gather that David, exasperated by the insults of the Jebusites (whom he was besieging, *c.* 1000 B.C.), promised a reward to any of his men who would climb up by the *ṣinnôr* into the town. The word generally signifies a 'pipe' or 'conduit,' and is used in Ps 42[7] (both A.V. and R.V.) in the sense of a 'water-spout,' and is translated there in the Greek version of Symmachus (*c.* A.D. 175) by the word κρουνός, 'water-course.' Similarly, in Aquila's Greek version (*c.* A.D. 130) of the Samuel passage, the word is rendered κρουνισμός, 'water-conduit.' David's stratagem, therefore, seems to have consisted in introducing a few intrepid warriors into the town secretly by means of the water-tunnel which connected with the Gihon spring below the ramparts, and this interpretation of the text appears to have been maintained in the early Christian Church, being upheld by Theodoret of Cyrrhus (*c.* A.D. 420) and others.[1] The Vulgate translation, too, in spite of its awkward Latin rendering (*qui . . . tetigisset domatum fistulas*) is evidence that such an interpretation is probably correct, and that *ṣinnôr* may have been the term applied to a tunnel leading down to a source of water.[2]

Several such underground passages, some of them of great size and showing remarkable engineering skill, have been discovered in Palestine, and have been explored either partly or in their entirety. One at Ible'am (*Tell Bel 'ameh*, thirteen miles north of Samaria) was examined, especially in its lower part, by Schumacher in 1909. It was found to be rock-cut, and led from the ancient Canaanite acropolis on the plateau down to the *Sinjar* spring on the west of the high road leading from Jerusalem to Nazareth. Another, at Gibeon (the modern village of *el-Jib*, five miles north-west of Jerusalem) was explored by Père Abel in 1911. It seems to have had its construction facilitated by man-holes in the roof, which were afterwards closed with slabs. There were remarkable tunnels at Gezer, Megiddo, and Jerusalem, which deserve special reference:

1. **Gezer.**—Here, according to Professor R. A. S. Macalister the excavator, the marks on the limestone walls disclose the use of flint tools, a fact which dates the construction to the Bronze Age (probably 1900–1800 B.C.). A key-hole shaped entrance provided with steps gives access about 20 feet down to an arched tunnel about 11 feet wide, which slopes downward by means of a staircase, at an angle of about 32 degrees, to a depth of 90 feet below the surface level. Here a strong spring of water, completely hidden from the outside, rises in the midst of a great natural cave, where it forms a huge pool. The tunnel has a length of about 140 feet, and is not less than 19 feet high on an average along two-thirds of its course, and 13 feet along the remainder (the height having been decreased here owing to the miners encountering harder rock). The north wall, in its upper section, contains a series of artificial cavities at irregular distances from each other, but all about 3 feet above the steps. Some scholars have thought that these were intended for offerings to the *genii* of the spring, but the probability is that they were 'trous de prise,' intended to aid the women, who could thus grasp the wall with their right hand as they mounted the long, steep, slippery staircase with their laden jars. The whole construction reveals remarkable engineering ability, probably Egyptian, as far back as nearly four thousand years ago.

2. **Megiddo.**—The water-tunnel here was explored and studied in detail in 1927 by Mr. P. L. O. Guy, of the Oriental Institute of Chicago. The only spring was in the plain, at the south-west foot of the hill, outside the city walls, and the first attempt to solve the water problem consisted in digging a sunk passage to the spring down the exterior slope of the hill. The passage, about 3 feet wide, was hidden from view by a strong wall on both sides, and was probably covered in by slabs and otherwise given the appearance of a natural embankment. This artifice, however, still left the spring an easy prey to a besieging force; on one such occasion a sentry guarding it was surprised and killed, and his skeleton was discovered there a few years ago, with his bronze mace-head beside him. Later the inhabitants met this danger by walling up the outer approach to the spring and constructing a horizontal tunnel from it, about 160 feet long, into the interior of the hill. The water flowed along this channel—a kind of subterranean canal—and gathered in a deep pool or 'sump' at the end of it, 120 feet below the plateau above. To reach it here the inhabitants sunk a vertical rectangular shaft, about 100 feet deep, in the solid rock adjoining the acropolis. The shaft, which contained a flight of steps cut in the rock, led at the bottom into an inclined tunnel about 40 feet long, which at its lower end touched the pool of water referred to in the heart of the hill. This huge mining undertaking, which gave the utmost security to the water-supply, seems to have been carried out about the tenth century B.C., probably by

[1] *Quaestiones in II Reg., xvi;* Migne, *Patr. Gr.*, lxxx. col. 608.

[2] Cf. *Revue Biblique*, 1912, p. 559; 1924, p. 357; Vincent, *Jérusalem antique*, 146 ff.

royal engineers. Later still, another change was made, for the women began to complain of bringing their heavy burden of water up the long treacherous flight of steps. The horizontal tunnel from the spring was continued about 50 feet farther into the interior until the pool came immediately under the vertical shaft, and the latter was deepened till it reached the water. Henceforth, buckets could be lowered straight down the shaft to draw up the water and thus save the overworked women.

3. Jerusalem.—(1) *Warren's Shaft:* In the time of the Jebusites (a Canaanite pre-Davidic tribe which inhabited Jerusalem), when the city was confined to the Ophel hill (now covered with debris and gardens, cf. Mic 3^{12}), the spring of 'En-Rogel (believed to be identical with 'Job's Well') at the juncture of the Kidron and Hinnom Valleys was probably not yet in existence or at least in use, as the ground appears to have been marshy. The only source, therefore, from which water could be obtained was the Gihon spring (to be identified with the Gihon of 1 K 1^{38}), which is generally known as 'The Virgin's Fountain,'[1] and which rises in the Valley about 300 feet immediately below the north-eastern ramparts.[2] It was an intermittent spring, but a strong overflowing one (Gihon = a 'gushing forth'). The drawers of water, however, had the inconvenience of scrambling down a steep path outside the city wall and climbing up again with their heavy pitchers, and there was always the danger of being seen by a hostile force in the valley. The Jebusite inhabitants set themselves to overcome these difficulties by tunnelling. They led the water from the Gihon cavity, by a horizontal tunnel about 60 feet long into the interior of the hill, below the city, where it gathered in a reservoir. To descend to this spot from the city, they cut a flight of stairs within the walls to a depth of over 20 feet, and from the bottom of this they excavated a long inclined tunnel in the solid rock, semi-circular in its winding and provided with steps here and there at its steepest parts. This subterranean passage led to a vertical shaft, 42 feet deep, which went down to the reservoir, and from the mouth of which goat-skin buckets could be lowered by cords into the water. The whole construction was discovered and surveyed in 1868 by Sir Charles Warren, then a young engineer, and is known as 'Warren's Shaft,' and it was measured, photographed, and studied in 1910–11 by Père Vincent to whom we owe our exact knowledge of it.

I have referred to David's capture of the stronghold through some of his more audacious men making their way up this *ṣinnôr* into the city and opening the gates from within (2 S $5^{6ff.}$; 1 Ch $11^{4ff.}$). Joab and other Israelite warriors, especially if expert climbers, may have succeeded in performing this feat by scrambling up the shaft—a very hazardous procedure—but as there is an entrance on the hill slope that leads through a large cave to the top of the shaft and so to the upper tunnel, it is far more probable that they entered in this way.[3] Proceeding along the tunnel they emerged into the city while the inhabitants slumbered, and silently stole through the narrow streets till they reached the North Gate, where David and his warriors were waiting. This interpretation of the incident has been contested by some scholars, but without sufficient reason. Any daring band could accomplish the exploit, especially through the entrance on the hill slope.[4]

(2) *The Canals:* The *ṣinnôr* from the Gihon spring gave an element of security to the Jebusite inhabitants, for they could now draw water without observation from outside. Later, however, when the city had extended under Solomon (*c.* 969 B.C.) and there seemed little likelihood of hostile attacks, the people became more intent on watering the royal gardens and agricultural plots extending along the Kidron Valley (cf. 2 K 25^4, Neh 3^{15}). Accordingly they constructed an aqueduct running with a slight downward gradient from the Gihon spring along the slopes of the hill as far as the Old (*i.e.* the Lower) Pool of Siloam outside the walls (now called *Birket el-Ḥamra*), at the juncture of the Kedron and Tyropœan Valleys. The overflow ran into this Pool where it served as an additional water supply for the city. The aqueduct took the form of a subterranean tunnel or canal over 1100 feet long, with openings or man-holes on the surface at irregular intervals, through which water could be drawn to irrigate the cultivated ground, which no doubt included vegetable patches and orchards as well as rose and other flower gardens. It is known as Canal II, for a previous one along the same slopes had been attempted and abandoned as unsuitable. It was explored by the Parker Mission (1909–11), and surveyed and cleared by Weill (1913–14).

(3) *The Siloam Tunnel* (Hezekiah's): Later on, when Sennacherib threatened Jerusalem (701 B.C.),

[1] Called by the Arabs *Umm ed-Darâj* ('Mother of Steps'), owing to the large number of steps (35) required to reach it now.

[2] Any good map of ancient Jerusalem, such as is usually found at the end of many Bibles, will better help readers to understand the water supply of the city in Israelite times.

[3] Cf. Duncan, *Digging up Biblical History*, ii. 204 f.

[4] Sukenik's idea that the word *ṣinnôr* designated a trident, and hence a weapon of some kind (*JPOS*, viii. (1928), 12 ff.) cannot be accepted. He would translate 2 S 5^8 'smite them with the trident.'

King Hezekiah took action to secure still further the water supply of the city. The Gihon spring, unprotected in any way, was too liable to seizure by an enemy; the ancient *ṣinnôr*, with its deep irregularly cut shaft (there was a twist near the top and the opening at some parts was very narrow), was too troublesome; and the Old Siloam Pool lay dangerously outside the city walls. Hezekiah, therefore, stopped up the Gihon shaft (concealing it from outside view), closed the Gihon horizontal tunnel at a point near the bottom of the shaft, and constructed a new underground canal from this closure point along the slopes of the hill, higher up than Canal II (which he also closed) into a new, larger, and higher Pool of Siloam within the walls or at least within the fortified ramparts and under their protection (2 Ch $32^{2-4.\ 30}$, 2 K 20^{20}). This tunnel, which winds almost like a gigantic S, is still extant. It is possible to traverse it at the present day after the lapse of nearly three thousand years. Its length is 1748 feet (over 1000 as the crow flies), and the waters of the Gihon flowed easily through it. The fall is a little over 7 feet from the source to the Pool (being 1 in 250 feet), and it is evident that, with such a slight gradient, the establishing of the floor must have been as difficult as keeping the direction. In this colossal piece of engineering, two 'gangs' of workmen undertook the excavation, one from each end, and in spite of the technical difficulties managed their direction so skilfully that they came to within a few feet of each other. With only a slight overlap, as may be seen to-day, the two parties heard each other tapping and broke through till they met. This is the conduit referred to in 2 K 20^{20}, which says that Hezekiah 'made the pool and the conduit, and brought water into the city.' In 1880 six lines of Hebrew lettering, in the Phœnician alphabet (the same characters as found on the Moabite Stone, of date *c.* 842 B.C.), were discovered engraved on the wall of the tunnel, near the outlet into the Pool. The inscription, which has been excised, is now preserved in the Museum of Istanbul, and describes the labour of the construction and the meeting of the two gangs.

These water-tunnels at Gezer, Megiddo, Jerusalem, and other places represented one of the essential features of city civilization in Palestine from a very early epoch. It is true, only a few of these installations have so far been discovered, but the list is not closed. The inhabitants of Lachish in the seventh century B.C., had conceived the plan of a huge *ṣinnôr*. A rectangular shaft, similar to the Megiddo one, was uncovered here by Starkey, who found that it had been left unfinished (probably interrupted by Nebuchadrezzar's attacks). Such difficult constructions throw a vivid light on the engineering skill of the ancient Canaanites and Israelites. It has been thought by some that the technique was not indigenous but borrowed. The tunnels have been compared with the subterranean passages containing numerous staircases which have been found cut in the slopes of the Cappadocian *tepes* or mounds. These latter, however, are of far more recent date, and were probably intended as a means of safe exit to the open country, like the one at *Tell el-Ajjûl* in southern Philistia. There seems no reason for refusing to the ancient Palestinian miners the honour and success of the enterprises described above, which, along with wells, cisterns, and the like, gave a secure water supply to the larger cities.

The Israelite Deportations.

In a previous article (December, 1941) I described the deportations of the Jews from Jerusalem by their Babylonian conquerors, which occurred from 597 to 586 B.C. (Jer 52^{28-30}), and the commercial activities of these exiles in Babylon as depicted on the tablets discovered at Nippur. The deportation of the Israelites ('The ten tribes') from Samaria took place over a century earlier. Shalmaneser V, King of Assyria, attacked the Israelites and commenced a siege of Samaria in 724 B.C. He died after two years of the siege, and one of his officers, Sargon II, then usurped the throne, seizing command of the army and the government of the empire. He continued the siege and succeeded in capturing the city in the beginning of 721 B.C.[1] According to his inscriptions the usual savage methods of Assyrian warfare in cold blood were carried out. These consisted in devastating the country, demolishing its monuments, committing wholesale massacres, impaling or slaughtering the people like cattle, and finally deporting 27,290 of them into distant regions. Already, thirteen years before, under Tiglath-pileser III of Assyria, a large number of Israelites, including the tribe of Naphtali and the Transjordan tribes, had been carried into captivity (2 K 15^{29}), but we have no record as to where they were placed, except that it was in Assyria. In regard to the deportation under Sargon, however, the Biblical historian gives us the names of some of the regions (2 K 17^{6} 18^{11}, cf. 2 Es 13^{40-45}): *Ḥalaḥ*, the banks of the Ḥabôr (which watered the land of Gôzân), and the 'cities of the Medes' (Sept. 'mountains of the Medes'). In regard to

[1] The Biblical narrative (2 K $17^{3ff.}$ $18^{9ff.}$) attributes the capture to Shalmaneser and makes no mention of Sargon, but the probability is that the words 'they (or he) took it' in 18^{10} are an intercalation by some scribe, unless the historian is adopting the custom of ascribing to a deceased king all the events that occurred during the year of his death.

the 'cities of the Medes' we have no information as to their precise location. *Ḥalaḥ* (Assyrian *Ḥalaḥa, Ḥalaḥi*) was situated in the neighbourhood of Ḥarrân in northern Mesopotamia; the river Ḥabôr (Assyrian *Ḥabûr*) is the Chabôras of the Greek writers, an affluent of the left bank of the Euphrates; and Gôzân (Assyrian *Guzana*) is the Gauzanitis of Ptolemy (cf. *Geogr.* V. xviii, 3, 4) to the south of Nisibis and to the east of Ḥarrân (cf. 2 K 19^{12} = Is 37^{12}).

It happens that we have a number of tablets consisting of letters and contracts discovered precisely in these regions, and dating from 650–644 and 608–606 B.C. (about a century or so after the deportation). They come from the cities of *Kannu'* (cf. Kanneh, Ezk 27^{23}) and *Kara-u*, and contain the names of numerous signatories and witnesses living there at that date.[1] The interesting fact to the Biblical student is that a large number of the names on the tablets are those of Israelites, without doubt descendants of those deported by Tiglath-pileser and Sargon. Many of the names are Hebrew, many are a mixture of Hebrew and Assyrian, while many others are Assyrian translations of Hebrew names. A few specimens of the Hebrew ones are given here with their Biblical equivalents. (In the theophoric names Yahweh is expressed by *Au-* at the beginning or *-Jau* at the end.) They prove the existence in that region, in the seventh century B.C., of an important Israelite population participating in commercial and other affairs:

Au-sabi = Jeho-sheba[2] ('Yahweh is an oath'), 2 K 11^{2}, 2 Ch 22^{11}.

Au-salim = Shelem-iah ('Yahweh is favourable'), Ezr 10^{39}, Neh 3^{30}, Jer 37^{3}, etc. The name Shillem or Shallum is found in the Bible in several forms, and on seals, jar-handles, etc., as well as in the Lachish Letters (iii. 20).

Bariku = Baruch ('Blessed'), Jer 36^{4} 45^{1}, etc. Cf. the Biblical name Barach-el ('He whom God blesses'), Job $32^{2.6}$.

Ḥaninâ = Ḥanani ('Gracious'), 2 Ch 16^{7}, Neh 7^{2}, etc. Cf. Ḥanan-iah ('Yahweh is gracious'), and El-ḥanan ('God is gracious').

Jasâm = First component of Jesimi-el ('God establisheth'), 1 Ch 4^{36}.

Menahime = Menahem ('Consoler'), 2 K 15^{14}. A title of Messiah.

Me'sâ = Mesha, 1 Ch 8^{9}, or Mesha' (king of Moab), 2 K 3^{4}.

Niri-Jau = Ner-iah ('Yahweh is my light'), Jer 32^{12} 36^{4}, etc.

Padî = First component of Peda-iah ('Yahweh hath redeemed'), 1 Ch 3^{18} 27^{20}, Neh 3^{25}, etc. Cf. Pedah-el ('God hath redeemed'), Nu 34^{28}.

Paḳaha = Peḳaḥ ('Seeing'), 2 K 15^{27-31}, 2 Ch 28^{6}, Is 7^{1}. Cf. Peḳaḥ-iah ('Yahweh hath opened my eyes'), 2 K 15^{22-26}.

Palti-Jau = Pelat-iah ('Yahweh is my refuge'), Ezk $11^{1.13}$, 1 Ch 3^{21}, etc. Cf. Palti-el ('God is my refuge'), Nu 34^{26}, etc. The name Palti also occurs in Nu 13^{9}, 1 S 25^{44} R.V.

Rapi' = Rapha, Rephah ('Healer'), 1 Ch $20^{4.6.8}$ R.V.m., 2 S $21^{16.18.20}$ R.V.m., etc. Cf. Rapha-el ('God hath healed'), To 12^{15}, 1 En 10^{4}.

Sauli = Saul ('Asked'), the name of the first king of Israel.

Sigaba = Segub ('Exalted'), 1 K 16^{34} Qr (Kt, Segîb), 1 Ch $2^{21f.}$ The name occurs as Sigibi in the Aramæan *graffiti* of Egypt.

Usi' = Hoshea ('He hath saved'), 2 K 17^{1}, etc.

[1] Cf. Léon Gry, *Israélites en Assyrie*, Extrait de la revue 'Le Muséon,' T. xxxv. pp. 153–185; Kohler and Ungnad, *Assyr. Rechtsurk.*, Leipzig, 1911 (contains 54 tablets).

[2] In these tablets *s* is generally written for Hebrew *ś*, contrary to Assyrian custom.

Entre Nous.

The People's Archbishop.

The People's Archbishop is the happy title that Mr. Sidney Dark gives to his book on Dr. Temple, 'the Man and his Message' (James Clarke; 2s. 6d. net). Mr. Dark notes that few religious leaders in his lifetime have been national figures. Cardinal Manning and General Booth were familiar to the man in the street. Thousands listened to Spurgeon and Liddon. But since these earlier days there has been no popular figure. Dr. William Temple will probably be an exception. He is intellectually pre-eminent among the leaders of Christian opinion in the whole English-speaking world, and Mr. Dark suggests that in all the circumstances he is the most important, and might be the most influential, figure in Christendom.

He was born in 1881 at Exeter. His grandfather was a soldier and a Colonial administrator. A very fine story (which Mr. Dark does not perhaps know) is told of him. An Eastern nobleman entrusted to his care a box of valuable jewels,

owing to the possibility of his own life being attempted. Not long after he was assassinated. Nobody knew that Captain Temple had the jewels. He tried to find a relative of the late owner but in vain. He therefore sent the box to the British Foreign Office and got neither thanks nor reward. 'But,' said his son, Dr. Frederick Temple, the famous Archbishop, 'it was worth all the jewels in the world to have a father like that.' Frederick Temple was, of course, the father of the present Archbishop. Mr. Dark describes him as a grim man with a sense of humour which was also grim. It will be recalled that when he was Headmaster of Rugby the boys said of him: 'Temple's a beast, but he is a just beast.' It may be added that the relations of father and son were both intimate and affectionate. When William Temple was seventeen he was discussing, in correspondence with his father, the relations between the philosophy of Coleridge and the philosophy of Kant, a hint of future interests and achievements.

Mr. Dark soon gets away from personal elements and incidents, for his real concern is not so much the man as his message. And his book soon embarks on the three main events in his subject's public life—'Life and Liberty,' 'Copec,' and 'Malvern.'

Life and Liberty. This movement was launched by Dr. Temple and Dick Sheppard. It was 'a great movement of discontent,' and its result in the political sphere was the passing by Parliament of the Enabling Act, and the creation of the National Assembly. Sheppard was the inspiration of it but others of some influence were in it, such as Dr. Iremonger, now Dean of Lichfield, Canon Woodward, now Bishop of Bristol, Canon Guy Rogers, and Sir Will Spens. Its 'discontent' was due to the impotence of the Church as fettered by the State, and its demands were for social reconstruction, the evangelization of England and the reunion of all Christians. There was a great agitation by its promoters. Dr. Temple stumped the country in its interests, and it achieved at least a measure of success. But Mr. Dark has little to say in praise of the Church Assembly, brought into being by the Enabling Act. It did some good, but the Assembly was never a really democratic body, and its influence has been small.

C.O.P.E.C. This, of course, means the Conference on Christian Politics, Economics and Citizenship. Dr. Temple was the chairman and the guiding spirit. It was meant to deal with specific evils rather than with the whole order of existing society. By the way, its date is 1924. Mr. Dark thinks that it was useful but neither startling nor revolutionary. It had no proposals for root and branch remedies for the ills of society. It was concerned with the wickedness of 'the drink,' of gambling, and, with reservations, of the use of contraceptives. The speeches do not please Mr. Dark, partly because those he quotes 'were in the Puritan tradition, still affected by the appalling heritage from Calvin.' The Puritan tradition is a red rag to Mr. Dark, chiefly because it became ultimately the mainspring of unrestricted enterprise and competition. There was much in 'Copec' that was good and some of the speeches were admirable. It was not barren of results, but clearly Mr. Dark regards it as a half-hearted affair. If one were to speak the truth, the chief fault of 'Copec' was that it was portentously dull.

The decade between this Conference and Malvern was, Mr. Dark thinks, a deplorable time. It was a time of tiresome immorality. 'I have never known in London, in Paris, or anywhere else entertainments so nasty as the programmes of the fashionable west-end cabarets before the war. The dirt was such dirty dirt. . . . The writers of much of the contemporary fiction were convinced that the most significant events in a man's life take place either in the bedroom or the lavatory.' There was a streak over everything, poetry, amusement, language. The Church was in a bad way. Its members were largely interested in religious minutiæ, not in malnutrition or bad housing or unemployment. The Anglo-Catholic movement had run to seed. We were waiting for a new Pisgah vision and a Moses to show it to us.

Malvern. This came at Malvern. Malvern is so recent, and has received so much notice in this magazine as elsewhere that no extended reference need be made to it. Mr. Dark is enthusiastic about it and its inspirer. Dr. Temple came into his kingdom there. He never calls himself a Socialist. But Malvern under his guidance demanded that every child shall find himself a member of a family housed with decency and dignity, that every child shall have a real education until years of maturity, and that every adult willing to work shall be secure in the possession of an adequate income. Whatever you call these demands, they mark a critical and decisive attitude on the part of the Church. And this justifies the claim that Dr. Temple's elevation to his high office, at this time, is an event of historic significance, inspiring the belief that intelligent Christian influence may play a full part in the moulding of the new world. It should be added that Mr. Dark was formerly editor of 'The Church Times.'

'If Only'—A Christmas Story.

'"If only I had lots of money," cried Gerald Panter, "I could do all kinds of things."

'His father lifted his eyes from his book and looked at his twelve-year-old son questioningly, whereupon Gerald thought he had better explain what he had in mind. He had heard the minister at the morning service declare that boys and girls should do all they could to help their parents in return for their love and care. Now Gerald was really very fond of his parents; so that minister's advice had set him thinking a good deal as to what he could do to carry it out in his own home.

'"You see, father, if I had lots of cash I could buy you a motor-car and mother a nice warm fur coat, couldn't I?"

'"Of course you could, if you wanted to do so," replied his father.

'"And I could go on buying you both all sorts of costly things, as long as I had plenty of money

If only I did have the money I would gladly do so," continued Gerald very wistfully.

'"My dear boy, I am quite sure you would; but you remind me of the 'General's horse'."

'Gerald quite naturally was bewildered when his father compared him with a horse, so Mr. Panter hastened to explain what he was thinking about. Of course nothing would satisfy Gerald but to be told the tale. His father said he had come upon the story in a book entitled *Little-Known Mexico*, written by a lady named Marian Storm.

'After a chuckle of amusement he continued and told the story in his own words:

'"When Miss Storm was staying a while at the seaside town of Mazatlan a young Mexican called on her at the hotel, and said he had heard that she was needing a nice tame horse with a comfortable saddle in order to enjoy a ride. He went on to explain that he was in the service of a great General, who had the very horse she was looking for; it was a beautiful creature and ever so gentle with ladies, and it was at her service.

'"Miss Storm told him that there must surely be some mistake, as she was a complete stranger to the General; but the young Mexican insisted that there was no mistake at all; it was the wish of the General that she should enjoy her stay in the place, and he was most eager to lend her this beautiful but gentle horse. Then he begged her to tell him the exact time at which he must bring the horse to her the next day. Thrilled with delight she told him to bring it round at 4.30 p.m.

'"All that day and the next morning she could think of nothing else but the wonderful kindness of the General, and by four o'clock had dressed in riding attire to be ready when the horse came. Slowly the minutes passed until it was half-past four; but there was no sign of the horse. More slowly still the minutes passed until another hour had gone, and still no sign of the horse. Then she suddenly realized what it all meant and hurried back to her room."

'At this point Gerald interrupted his father, declaring that he couldn't see at all what it meant.

'"Wait a bit and you will understand. Miss Storm suddenly remembered the many times when charming Mexican people had asked her what time her train was leaving in the morning as they wished to bring her some lovely flowers; she remembered that those people never came. And after waiting over an hour for the General's horse she suddenly realized that there was no such General, and so such horse."

'"It sounds very queer," exclaimed Gerald, still mystified.

'"It's like this," explained his father. "That young Mexican wasn't making a fool of Miss Storm; he really wanted her to have a splendid time. He had heard that she wanted a nice gentle horse for riding, so he said to himself, 'If only I was a General's servant, and if only the General ordered me to offer her his horse, how delightful it would be to carry such a message to her.' You see he only meant to show her how eager he was to help her, if only he could. He fully thought she would take his offer in that way. When she met him the very next day he wasn't the least bit uncomfortable, but smiling charmingly expressed the hope that she was enjoying herself and making a long stay in their town."

'"I understand it a bit better now," said Gerald; "I suppose those Mexicans who promised to bring the flowers to the station never really meant to do so, did they?"

'"Just another case of 'if only,'" replied his father with a smile.

'Gerald grinned too. "I see what you meant now, father. You heard me say, 'If only I had plenty of money,' and of course I hadn't any at all, and had no earthly chance of giving you that motor-car"; then they both burst out laughing.'

The above quotation comes from one of the addresses in a new volume by the Rev. J. W. James—*The Black Mark* (Independent Press; 2s. net). And having given the quotation there is no need to say that Mr. James has in abundance that somewhat rare gift of speaking interestingly to boys and girls and of telling stories in such a way that they will be remembered.

After the War.

The October *Hibbert Journal* has a number of timely articles, among them one by the Editor, Dr. L. P. Jacks. If you cannot read the article in full here is the gist of it as given in the last paragraphs:

'. . . Who can fail to see that no new and better world will be created "after the war" unless we, its would-be creators, have changed for the better in the meantime? Are not the two things equivalent? . . .

'When the Mad Hatter explained to Alice that, if the hands of the clock moved fast enough, her morning lessons would be over in a twinkling and time come for dinner, Alice replied: "That would be grand; but then, you know, I should not be hungry for dinner." A significant reply, which may serve to remind us of something we are prone to forget—that the good things the future has in store, such as a dinner "after" morning lessons or a new and better world "after" the war, will be thrown away on us unless we in the meantime have grown ready for them and capable of putting them to a good use. Like the premature dinner contemplated by Alice, the vast developments of modern science took place before humanity was morally prepared to digest them; the League of Nations, in like manner, was created before the nations, intent on their Rights, were ready for their Duties.

'From these considerations the conclusion seems to emerge that our plans for improving the framework of the world will come to nothing if the human material which forms the living substance of the framework, as of everything within it, and is the source of all other improvements, be left unimproved. All hinges upon that.'

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